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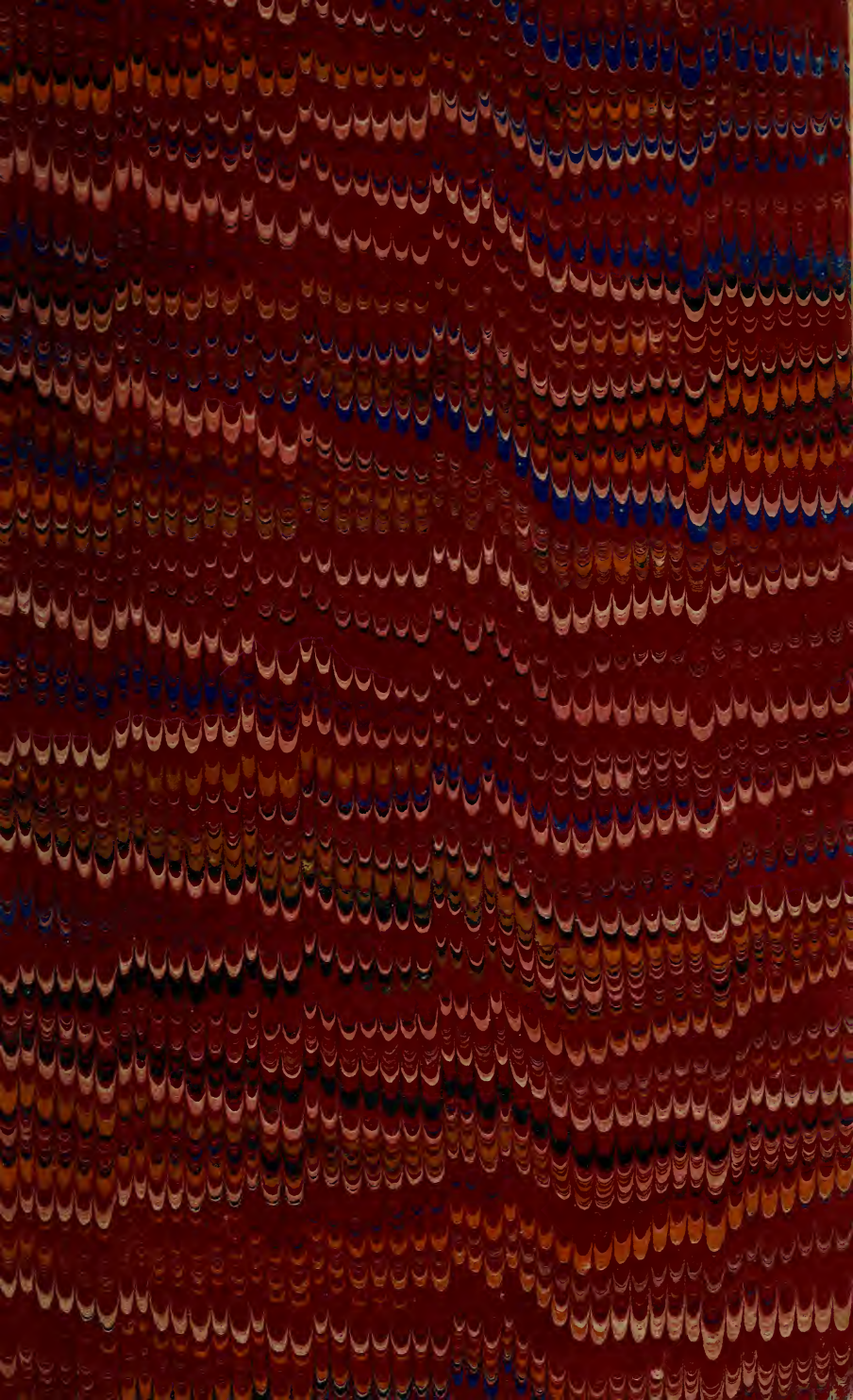
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THE
NEW TESTAMENT
OF
OUR LORD AND SAVIOR JESUS CHRIST.

TRANSLATED FROM THE GREEK, INTO PURE ENGLISH;

WITH EXPLANATORY NOTES, ON CERTAIN PASSAGES,
WHEREIN THE AUTHOR DIFFERS FROM
OTHER TRANSLATORS.

BY JONATHAN MORGAN, A. B.,
AUTHOR OF ELEMENTS OF ENGLISH GRAMMAR.



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P R E F A C E .

In this translation, I have made the rendition as close to the Greek text, as the English idiom will possibly admit. Where I have differed from other translators, I have given the Greek words, in the notes, with their interpretation, according to the Greek lexicon, that the reader may be enabled to form a correct opinion, and see who is right.

I have two objects in view, in this translation : One, to give the true reading of the Greek text, in English, without any reference to creed or sect. The other, to have the translation in pure English, unadulterated by the dogmas, traditions and errors, as now taught in all the Universities and schools, in America and England. Our translations, so far as I know, are all in a very loose style, the language not becoming the subject.

I do not propose to go into any discussion of the merits of the two testaments, nor their claim to public confidence. But I have a few things to propose to that class of people called infidels, who profess to disbelieve the authenticity and truth of both testaments, holding them to be a clear imposition upon the common credulity of believers.

I believe it is generally conceded that all impostors, so far as their influence has extended, have been an injury to the community.

I will take the single case of Mohamed, or Mahomet. I suppose that no one will deny that his religion has been a great scourge and blight to the countries, over which it has spread. It has been almost an entire suppression of all the arts and sciences, where it has prevailed. Those countries have improved very little, since the spread of his religion.

I understand that most, if not all infidels assume Moses and Christ to be impostors. I am not disposed to contend with them at all. For their accommodation, and the sake of the argument, I admit that they were. I will take the two cases, upon their own ground and examine them and then see how they will stand.

We will take Moses first. I admit that many things are contained in the old testament, which I can not approve, and I suppose no honest, conscientious

man can approve. And, yet, many things of great merit and great worth are contained in that testament.

I will leave the things, which I can not approve, I mean the accounts of the practices of bad men, as I find them. I will not blame, nor censure.

Now we will take the good things, which Moses has laid down, in his code, as the rule of daily practice for all people, in their intercourse and dealing with each other, and their maker, I mean the ten commandments, and apply their principles to common practice, admitting them to be an imposture, and then submit it to the infidel, upon his own conscience, if their influence has been, is, or will be a blessing or a curse to those practicing them.

And here I premise that man is naturally a religious being. He sees and feels an influence above, beneath and around him, entirely superior to himself, and over which he has no control. This, at times, makes him devout, or religious, in some form and to some extent.

Take the first commandment. Thou shalt have no other God before me. Without comment, I submit to the conscience of the infidel, which is best for the great family of man to have, worship and adore one God, the common father, creator, supporter and supplier of all things, or for every little section of country to have its favorite and partial Gods. And, as Mr. Pope says.

“God’s partial, hateful, passionate, unjust,

Whose attributes are rage, revenge and lust.”

Which system of divinity would be most likely to bring mankind, in the end, into a common brotherhood of love and friendship?

2. Thou shalt not make unto thee any graven image nor any likeness of that, in heaven above, nor in the earth beneath, nor in the waters under the earth, nor bow thyself to them, nor serve them. Now I put the question, which is better, on the whole, for the great family of man, to adore and worship the one only living and true God, which would naturally draw all men into one united and happy family, or for every little section to have its party stocks and idols to worship, that would be partial to them, and inimical to all the rest of the world and teach them so to be?

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. I ask, can any good whatever come, to any person from a violation of this command? If none what excuse? For good, or ill must, in the end, result from every thing.

4. Remember the Sabbath day to keep it holy. Six days thou shalt labor and do all thy work. But the seventh, the Sabbath of the Lord thy God. Thou shalt do no work: thou, nor thy son, nor thy daughter, nor thy man-servant nor thy maid-servant, nor thy cattle, nor the stranger within thy gates. I put the question and leave it, Is it or not necessary for man and beast to rest from labor as often as one day, in seven?

5. Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee. Is it right, in itself, for children to honor and respect their parents?

6. Thou shalt not kill. Is it right, in itself, for man to murder his fellow man?

7. Thou shalt not commit adultery. Is it for the common good of society to observe and keep this commandment?

8. Thou shalt not steal. Which is for the common interest, to steal or keep the commandment?

9. Thou shalt not bear false witness against thy neighbor. Which is most for the public good, for witnesses to testify truly or falsely?

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. Is the requirement of this command on the whole, good or bad?

The other principle to which I wish to refer, in the old testament, is found in Micah 6: 8. He hath shown thee, O man, what is good. What doth the Lord thy God require of thee, but to deal justly, to love mercy, and to walk humbly with thy God. Would you wish to alter this moral code? If so, which would you omit? Would the omission of either benefit society, on the great scale?

These being the great moral doctrines of the old testament, what alterations would you make in them, if you could, for the common benefit? Here I am perfectly willing to leave the matter to be settled, by you, according to the dictates of your own conscience, knowing that God hath given you a sufficient natural ability and of acquired information to direct you to a right judgment.

Having settled all the questions, which I consider necessary to arise, concerning the doctrines, and moral principles of the old testament, that is, having proposed the questions and referred the answers to your own conscience, we will look into the New Testament, and see how the moral doctrines stand there.

The character of God, as declared, in the New Testament, is that he is love. If so, what harm can you apprehend from him? A being, who is love, must of necessity love all other beings. A good loving parent loves his own offspring. It is natural. His affection can not run another way.

The great leading doctrines of the New Testament are: Whatsoever ye desire men to do unto you, do ye so unto them. And why? The answer is given. It was not left for man to answer the question. He might not have answered it right. It is this, For this is the law and the prophets. Whose law? Have we not just seen and examined the great moral code given, by God, through Moses, to man. Do you suppose that Christ, in this case, meant to refer to any other law? Had he come to fulfil and inforce any other. If you can find another, I should like to know what law it is. He says distinctly that that was his mission, to fulfil the law and make it honorable.

I put the question now plain, clear and single; If every one, before commencing any action, would stop and consider, and put the question to himself. How would I wish this man to do, by me, in this case? and let conscience, not self and avarice, answer the question, what would be the result? On this plain simple ground, do you believe that any one would ever murder, cheat, de-

ceive, wrong, or mislead, his fellow man? Let this divine principle be fulfilled, by every human being, before the beholding face of God, on the broad expanse of the earth, and would then the condition of the great family of man be better or worse? I am not one grain afraid, friend infidel, to leave the answer of this question to you, on sober and candid reflection, in the court of your own conscience. You can not, you dare not make a wrong decision, if ever so much disposed. You know that, the frowns and indignation of the world would be upon you.

Take the case of David, concerning Uriah. How promptly and exactly right he decided, when the simple fact was submitted to him unconnected with any particular agent. Just read his judgment. "As the Lord liveth, the man, who hath done this thing shall die." What does this show in itself. That David, great and wicked as his sin had been, had his conscience as alive to right and justice, between man and man, as if he never, in his whole life, had committed a fault. Go to your prisons and see your convicts there loaded with the guilt of all the crimes, which can be named, and you will see and hear these men, with all earnestness exhorting others to a better course of life. Go to the gallows, where the man stands upon the drop, holding by the last thread of life, and hear his eloquence and intreaties, in dissuading others from crime and to conform to the whole code of moral law.

And what does all this teach? It teaches that God has not made his creature man, and put him here and abandoned him to chance and the violence of his passions; but has implanted, in him, his own moral likeness to guide and direct him through all the mazy troubles, perplexities and difficulties of life. It teaches also that our greatest troubles and sorrows come from a wrong use of the faculties, which God hath given us.

With these few remarks, I submit to you farther, friend unbeliever, which is the better course for you to pursue; to quarrel with and endeavor to destroy doctrines and principles, which you know to be good, in themselves, or to use your endeavors and influence to establish truth, principle and justice. No candid person denies that the doctrines of the two testaments have been and still are grossly abused. I also submit to you another proposition: Is not this very abuse undeniable proof of the great goodness of the doctrines? Would the vile undertake to countift and abuse and misapply them, if they contained not, in themselves, great and known virtues? Did dishonesty ever undertake to countift a vile thing? Is not the intrinsic value of gold, the cause of all the countifts of that metal?

Another thing is very remarkable, in all the labored writings of infidels, that no one has undertaken to discredit the doctrines of the two testaments. It is only the faults of bad men, who have corrupted those doctrines, which they assail. Now apply the same principles to civil government. The United States government, in itself is acknowledged to be good. We have some bad men in it. What shall we do? Shall we abandon and destroy the government?

Ask the people. They say, no. At the next election, we will endeavor to elect better men.

Why not adopt the same rule to religion? Instead of breaking down the whole system and turning mankind loose, upon the great ocean of chance, why not unite your talents and your learning and your influence to reform the abuses which have, under the influence of wicked and designing men, crept into and defiled these holy principles.

I believe that every infidel writer, if not in his writings, in his private conversations, has not only approved, but eulogized the moral codes of the two testaments. Byron on his death bed spoke fully and clearly of the excellency of those doctrines.

In the outset, I admitted for the sake of the argument that Moses was an impostor. For the sake of the argument, I will admit, also, that Christ was, and then on your own ground, setting a future state out of the question, see if mankind are losers, by the imposture, as respects this life? It is the common admitted opinion, that impositions are, directly or indirectly injurious. Take Christ as an impostor, has he been a benefit or an injury to the world, so far as Christianity has prevailed? To judge rightly of its effects, we must compare the Christian part of the world with the other parts.

I leave it to the infidel, on his conscience, to say where the common condition of mankind has most improved, in Christian countries, or in others? I will propose one other question: What has been the effect of Christianity upon woman, taking her as a mere animal being. And was a little better than that, the world over, on the introduction of Christianity. Has it, or not, where it has prevailed, in its greatest purity, taken ferocity from men and charms from women? And where, except where Christianity has wrought the change, has woman been in a much better condition than a common beast of burthen?

In the Mosaic code containing so many good precepts and doctrines, woman is only named as a mere appendage of man. She was not a member of the Jewish church.

Again, allow infidels the privilege of expelling Christianity from the world, can they give us, in its place, any thing better? If they can, why have not some, or all given us, at least, the outlines of such a system? Has any one of them attempted it? I submit it to the infidel himself, if it is fair, in him, to strive to expel a system, whose doctrines he acknowledges to be pure and good, for the faults of its professors, without either giving, or proposing a better system in its place?

The common experience of the world, as testified by history, is that man, constitutionally is prone to venerate whatever he considers superior to himself, if that object is human, angelic, or divine. Why was our great and good Washington so revered in his day his memory still and will be to the end of time Why were such a lavish of honors and respect paid to the great and good Lafayette, on his last visit to America? You may call this by whatever name you please, honor respect, reverence, worship. It is all one in principle and prac-

tice, differing only in the degree of sincerity and enthusiasm. The design of these remarks are not to show how properly, or improperly men worship God, but to show that it is man's nature to respect, honor, adore, reverence, or worship, whatever you please to call it, some object. It is his delight and relieves his heart of that load of felt dependence and responsibility which presses upon every thinking man.

If this had not been, would such immense temples have been reared, at such immense expense of labor and property over all the face of the earth? And for what? To testify, to the Being worshipped, the depth of the sincerity of feeling, in the homage offered, and to continue the good will of their own propitious deities, and to appease others supposed to be angry.

If this is the acknowledged nature of man, if he must and will have some object seen or unseen, to reverence, adore and worship why not cultivate, in him the use and practice of that worship best calculated to do good to him and his? And you, one and all, so far as I know, acknowledge that Christianity uncorrupted to have a better tendency than any other.

What has of late years introduced poor-houses, hospitals, peace societies, and temperance societies? Is it, or not that heavenly and holy principle, which Christianity has diffused into the hearts of men, as far as the purity of its doctrines have spread? teaching man to love God, because he first loved us, that God is the common father of our race and we all brethren? If this is a true picture, which I have drawn, and I put it to you on your conscience, if one word of it is false, doubtful, or exaggerated, if it is, or not, your honest and bounden duty to abandon your opposition and support Christianity, if for no other reason than the acknowledged good it has done, does and will do in this life? And you will see and notice that, in these few remarks, I do not enter at all, into polemic controversy, nor carry my views beyond this life.

I have thought, and still think, that I could use stronger arguments, than any I have seen, in favor of infidelity. You will perhaps, ask, Why not use them? Because it would be, with me, as I believe it is with every infidel writer, I should not, on the whole, believe my own arguments. And I hold it to be unbecoming, in any man, to attempt openly and candidly, before the public, to maintain doctrines, not believed, as true.

We have, thus far, examined the moral influence of the two testaments, upon the concerns of this life, and I have submitted the case to you to answer upon conscientious principles, and I am not at all fearful of your making a wrong decision.

We will now take the case upon the supposed fact of a future state, which you, of course, deny. Well, for the sake of the argument, I grant you your side of the question, and then take the case, on its own merits, and see if you can gain anything, on your own ground. Here are two men, John and Paul. John is a true and sincere believer in the doctrines of a future state, as is acknowledged to be declared in the new Testament, living devoutly and piously according to the acknowledged influences of those doctrines. Paul denies that the

new Testament reveals, or teaches any such thing. I ask, who of these two will meet and endure the common ills of life, with the greatest fortitude and submit to them with the greatest resignation.

Again, when death shall come, as we all know that it must, who of these will settle into the cold sleep of the grave, and the icy arms of death with the greatest tranquility? The one who returns to his kindred earth, in everlasting forgetfulness? Or he who goes down into the grave with the full light of his religion, his hope, his faith shining upon his pathway to an immortal, future, happy life, where he shall enjoy the blessed and blessing presence of his God and Savior, in company with the great happy, rejoicing family of man? I make no comment, but leave it to you to answer these questions, according to the dictates of your own conscience, believing that, if ever so much disposed, you cannot give a false answer. And here I leave the whole subject, just asking you candidly, friend infidel, why would you, if you could, take from the Christian this lively hope, which bears him so joyfully thru life, entering into that within the veil, where Jesus, his forerunner hath entered and leave him in the cold imbrace of the icy arms of death?

TRANSLATOR.

THE GOSPEL BY MATTHEW.

CHAPTER I.

1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judah and his brethren;

3 Judah begat Phares and Zara of Tamar, and Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naäsan, and Naäsan begat Salmon.

5 And Salmon begat Boöz of Rachab, and Boöz begat Obed of Ruth, and Obed begat Jessè;

6 And Jessè begat David, the king, and David, the king, begat Solomon of her, *the wife* of Uriah;

7 And Solomon begat Roboäm, and Roboäm begat Abïa, and Abïa begat Asa;

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias;

9 And Ozias begat Joätham, and Joätham begat Achaz, and Achaz begat Hezekiah;

10 And Hezekiah begat Manassès, and Manassès begat Amon, and Amon begat Josiah;

11 And Josiah begat Jechoniah and his brethren, about the time they were carried into Babylon;

12 And, after they were carried to Babylon, Jechoniah begat Salathiel, and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud, and Abiud begat Eliachim, and Eliachim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud;

15 And Eliud begat Eleäzer, and

Eleäzer begat Matthan, and Matthan begat Jacob;

16 And Jacob begat Joseph, the husband of Mary, of whom Jesus was born, who is called Christ.

17 And all the generations, from Abraham to David, *are* fourteen generations; and from David to the Babylonian captivity, fourteen generations; and from the Babylonian captivity to Christ, fourteen generations.

18 The birth of Jesus Christ was in this manner. His mother, Mary, having been espoused to Joseph, before they came together, she was found with child, by the Holy Spirit.

19 Then Joseph, her husband, being a just man, and not wishing to make her a public example, desired to put her away privately.

20 And he pondering these things, behold, the angel of the Lord appeared unto him, in a dream, saying, Joseph, son of David, fear not to take unto thee Mary, thy wife, for what is conceived, in her, is of the Holy Spirit.

21 And she shall bear a son, and thou shalt call his name Jesus, for he shall save his people from their sins.

22 And all this was done that it might be fulfilled, which was spoken, from the Lord, by the prophet, saying,

23 Behold, a virgin shall conceive and bring forth a son, and they shall call his name Emanuël; which, being interpreted, is God with us.

24 Then Joseph, having arisen, from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.

25 And he knew her not until she had brought forth her first born son, and he called his name, Jesus.

M A T T H E W .

CHAPTER II.

1 AND Jesus being born, in Bethlehem of Judeä, in the days of Herod, the king, behold, wise men came from the east, into Jerusalem, saying,

2 Where is he, born king of the Jews? for we have seen his star, in the east, and have come to worship him.

3 And Herod, the king, hearing, was troubled, and all Jerusalem with him.

4 And assembling all the chief priests and scribes of the people, he inquired of them, where Christ should be born.

5 And they said unto him, in Bethlehem of Judeä, for it is written thus, by the prophet,

6 And thou, Bethlehem, land of Judeä, thou art not least among the princes of Judeä; for, out of thee shall come a governor, who shall rule my people, Israël.

7 When Herod had privately called the wise men, he inquired of them, diligently, the time of the appearance of the star.

8 And, having sent them to Bethlehem, he said, going, search diligently, for the young child, and when ye shall find him, inform me, that I coming may worship him also.

9 And, hearing the king, they departed: And, lo, the star, which they had seen, in the east, preceded them, until coming, it stood over the young child.

10 And, seeing the star, they had great joy.

11 And, coming into the house, they saw the young child, with Mary his mother: and prostrating, they worshipped him. And opening their treasures, they presented unto him gifts, gold, frankincense and myrrh.

12 And, being warned, in a dream, not to return to Herod, they went, by another way, into their own country.

13 And, they having departed, behold, the angel of the Lord appeared to Joseph, in a dream, saying, arise, take the young child and his mother,

and flee into Egypt, and there be, until I shall appear unto thee, for Herod will seek the child to destroy it.

14 And, arising, he took the young child and its mother, by night, and departed into Egypt,

15 And was there until the end of Herod, that it might be fulfilled, which was spoken, from the Lord, by the prophet, saying, Out of Egypt I have called my son.

16 Then Herod, seeing that he was mocked by the wise men, was very wroth, and commanded all the young children, in Bethlehem, and all its borders, to be slain, from two years old and under, according to the time, at which he had inquired of the wise men.

17 Then was fulfilled what was spoken by Jeremiah, the prophet, saying;

18 A voice was heard, in Rama, lamentation and weeping and great mourning; Rachel bewailing her children, and would not be comforted, because they were not.

19 And Herod being dead, behold, an angel of the Lord appeared unto Joseph, in a dream, in Egypt,

20 Saying, arise, take the young child and his mother and return into the land of Israël, for they are dead, who sought the young child's life.

21 And, arising, he took the young child and his mother, and came into the land of Israël.

22 And hearing that Archelaus reigned, in Judeä, in the place of his father, Herod, he feared to go there, and being warned in a dream, he went into the parts of Galilee.

23 And coming, he dwelt in a city called Nazareth, that it might be fulfilled, which was spoken, by the prophets, saying, He shall be called a Nazarene.

CHAPTER III.

1 IN those days, John, the baptist, came, preaching, in the wilderness of Judeä,

2 And saying, repent, for the kingdom of heaven cometh.

CHAPTER IV.

3 For this is he, of whom the prophet, Isaiah spake, saying, the voice of one crying, in the wilderness, prepare the way of the Lord, make his paths straight.

4 And this John had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey.

5 Then Jerusalem and all Judeä, and all the region about Jordan went unto him,

6 And were baptized, by him, in Jordan, confessing their sins.

7 And seeing many of the pharisees and saducees coming to his baptism, he said to them, generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth, therefore, works worthy of repentance,

9 And think not to say within yourselves, we have Abraham, our father, for, I say unto you, that God is able, of these stones, to raise up children unto Abraham.

10 And now verily, the ax is laid to the root of the trees; therefore, every tree producing not good fruit shall be felled and thrown into the fire.

11 I, indeed, baptize you, with water, unto repentance; but he, coming after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and fire;

12 Whose fan is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into his garner, and will burn the chaff in unquenchable fire.

13 Then came Jesus, from Galilee, to Jordan, to John, to be baptized by him.

14 And John forbade him, saying, I have need to be baptized, by thee, and comest thou to me?

15 And Jesus answered him, saying, permit it now; for thus it becometh us to fulfil all righteousness. Then he permitted him.

16. And when Jesus was baptized, he went up immediately, out of the

water, and immediately the heavens were opened unto him, and he saw the spirit of God descending like a dove, and alighting upon him.

17 And behold, a voice from the heavens saying, This is my beloved son, in whom I am well pleased.

CHAPTER IV.

1 THEN Jesus was led, of the Spirit, into the wilderness, to be tempted of the devil. *

2 And having fasted forty days and forty nights; afterwards he hungered.

3 And the tempter coming unto him said, if thou art the son of God, command these stones to become bread.

4 But he answering said, it is written, man shall not live, by bread alone, but by every word proceeding out of God's mouth.

5 Then the devil taketh him into the holy city, and putteth him upon the top of the temple,

6 And saith unto him, down-cast thyself, for it is written, That he shall give his angels charge of thee, and they shall hold thee, in their hands, lest thou shouldest dash thy foot against a stone.

7 And Jesus said unto him, again, It is written, Thou shalt not tempt the Lord thy God.

8 Again, the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them,

9 And said unto him, all these will I give thee, if, prostrating, thou wilt worship me.

10 Then Jesus said unto him, Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil left him, and, behold, angels came and ministered unto him.

12 And when Jesus heard that John was cast into prison, he departed into Galilee.

* Diabolos means an accuser, a calumniator.

M A T T H E W.

13 And leaving Nazareth, he came and dwelt in Capernaum, upon the sea coast, in the borders of Zebulon and Napthalim,

14 That it might be fulfilled, which was spoken by the prophet Isaiah, saying,

15 The land of Zebulon and the land of Napthalim, the way of the sea, beyond Jordan, Galilee of the nations;

16 The people sitting in darkness see a great light, and to those sitting in the region and shadow of death, a light hath arisen.

17 From that time Jesus began to preach and to say, repent, for the kingdom of heaven cometh.

18 And walking by the sea of Galilee, he saw two brothers, Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishers.

19 And he said unto them, follow me, and I will make you fishers of men.

20 And they quickly leaving their nets followed him.

21 And going thence, he saw two other brethren, James, *the son of Zebedee*, and John his brother, in the boat with Zebedee their father, mending their nets, and he called them,

22 And immediately leaving the boat and their father, they followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all sickness and all disease among the people.

24 And his fame spread through all Syria; and they brought to him all having diverse diseases and torments, and those possessed with demons, and those, who were lunatic, and those having the palsy, and he healed them.

25 And great multitudes followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

CHAPTER V.

1 AND seeing the multitudes, he

ascended a mountain: and being seated, his disciples came unto him.

2 And opening his mouth, he taught them saying,

3 Happy* the poor in spirit, for theirs is the kingdom of the heavens.

4 Happy they mourning, for they shall be comforted.

5 Happy the meek, for they shall inherit the earth.

6 Happy they desiring and seeking righteousness, for they shall be filled.

7 Happy the merciful, for they shall be commiserated.

8 Happy the pure, in heart, for they shall see God.

9 Happy the peacemakers, for they shall be called the children of God.

10 Happy those persecuted, for righteousness, for theirs is the kingdom of the heavens.

11 Happy ye, when they shall revile you and persecute you, and say every evil word against you, on account of me.

12 Rejoice and exult, for great is your reward in the heavens, for so they persecuted the prophets before you.

13 Ye are the salt of the earth: but if the salt hath perished, with what shall it be salted? thenceforth it is good for nothing, if not to be out-cast and down-trodden of men.

14 Ye are the light of the world. A city set on a mountain cannot be hidden.

15 They light not a candle, and put it under a bushel; but on a candle-stick, and it lighteth all in the house.

* The Greek word is makarioi, the masculine plural of makar, happy, blessed, opulent, rich. And happy was its natural and proper meaning. The other significations were only collateral. It was understood to be generally a state of mind growing out of the proper and commendable actions of the possessor. And so it signifies, in all these instances. Blessed properly signifies a state of mind growing out of the doings of some friend, or benefactor.

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16 So shine your light before men, that they may see your good works, and glorify your Father, who is in the heavens.

17 Think not that I am come to destroy the law, nor the prophets. I am not come to destroy, but to fulfil.

18 For verily I say unto you, until heaven and earth shall disappear, not one iota, nor one tittle shall pass from the law, till all shall come to pass.

19 Whoever, therefore, shall break one, the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of the heavens. But whoever shall do and teach, he shall be called great, in the kingdom of the heavens.

20 For, I say to you, that unless your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter the kingdom of heaven.

21 Ye have heard that it hath been said, of the ancients; thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you that every one angry rashly, with his brother, shall be liable to the judgment; and whosoever shall say to his brother, Raka, shall be liable to the council; and whosoever shall say, Thou fool, shall be retained in the gehenna of fire.*

23 If thou shalt bring thy gift to the altar, and there shalt remember that thy brother hath aught against thee,

24 Leave there thy gift, before the altar, and go, first reconcile thy brother, and then, coming, offer thy gift.

25 Agree with the adversary quickly, while thou art, in the way, with him, lest, at any time, the adversary should deliver thee to the judge,

* This is commonly rendered hell fire. The Greek is *estai* shall be, *ēnōchōs* retained, *eis* in, *tēn gēhēnnān* the gehenna; *purōs* of fire. Gehenna is a Hebrew of *gee*, or *gei*, a valley, and Hinnom a man's name. The valley of Hinnom. In those times it was the place where all the filth of the city was burned.

and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt not come out, until thou shalt pay the last farthing.*

27 Ye have heard that it hath been said, by the ancients; Thou shalt not adulterate.

28 But I say, unto you, that every one looking on a woman to lust after her, hath adulterated her in his heart already.

29 And, if thy right eye scandalize thee, pluck it out, and cast it away; for it profiteth thee that one of thy members should perish, and not thy whole body be cast into gehenna.†

30 And if thy right hand scandalize thee, cut it off and cast it from thee, for it profiteth thee that one of thy members should perish, and not thy whole body be cast into gehenna.†

* The Greek word is *kodrans*, of quadrans, Latin, a Roman coin of brass or lead, the fourth of an *as*, and equal to about $\frac{1}{4}$ of a cent, American currency. The *as* was about the value of one cent.

† By most religious sectarians, these scriptures are quoted as relating to the future state. We shall undoubtedly be satisfied that is a mistake, if we examine carefully the preceding and succeeding matter. Christ was, in these sayings, warning the people in a very solemn manner against the commission of crimes of a capital nature. The bodies of criminals, executed for crimes, were not allowed a common burial. They were carried to Ge-henna, Gi-hinnom, the land of Hinnom, and there buried with all the filth and offal of the city.

The moral of this saying is in every days practice now, and probably always has been and always will be. We often hear people admonishing those apparently pre-disposed to commit crimes in this way. "If you pursue such conduct, the gallows will bring you up." or "Your end will be the States Prison." or wherever other place or mode of punishment may be in use, when and where such remarks may be

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31 It hath been said that whoever shall divorce his wife, let him give her a divorcement.

32 But I say unto you that whoever shall divorce his wife, except for fornication, causeth her to be adulterated. And whoever shall marry the divorced, adulterateth.

33 Again ye have heard that it hath been said of the ancients; Thou shalt not swear falsely, but perform, to the Lord thy vows.

34 But I say unto you, Swear not, not by the heaven, for it is God's throne,

35 Nor, by the earth, for it is his footstool; nor, by Jerusalem, for it is the city of the great King.

36 Nor, swear thou, by thy head, for thou canst not make one hair white, nor black.

37 But let your word be Yea, yea; nay, nay; for what is more than these is of evil.

38 Ye have heard that it hath been said, An eye, for an eye, and a tooth, for a tooth.

39 But I say unto you, resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other.

40 And if he sue thee, to the law, and take thy coat, give him thy cloak also.

41 And whoever shall compel thee a mile, go with him two.

42 Give to him asking thee, and to him borrowing, lend and withhold not.

43 Ye have heard that it hath been said Thou shalt love thy neighbor and hate thy enemy.

made. And for aught that I can see, one form of speech has as much reference to a future state as the other. It is well known that great variety of opinion is among the different religious sects, concerning the influence which the crimes committed in this life will have upon the future state and condition of mankind. These points I leave to those better acquainted with theological subjects, and more disposed to controversy.

44 But I say unto you, Love your enemies, bless those cursing you, do good to those hating you, pray for those abusing you and persecuting you,

45 That ye may be the sons of your Father in the heavens, for he maketh the sun to shine upon the evil and the good, and raineth upon the just and the unjust.

46 For if ye love them loving you, what reward have ye? Do not the publicans the same?

47 And if ye salute your brethren only, what excellent thing do ye? Do not the publicans so?

48 Be ye therefore perfect, as your Father who is in the heavens is perfect.

CHAPTER VI.

1 Take heed not to do your alms before men, to be seen of them. If otherwise, ye have no reward, from your Father, in the heavens.

2 Therefore, when thou givest alms, sound not a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

3 But, when thou doest alms, let not thy left hand know what thy right hand doeth,

4 That thy alms may be, in secret, and that thy Father seeing in secret, may reward thee in the light.

5 And, when thou prayest, be not like the hypocrites, for they love to pray standing, in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward.

6 But thou, when thou prayest, enter into thy closet, and having shut the door, pray to thy Father, in secret, and thy Father seeing, in secret, shall reward thee, in the light.

7 And praying, boast not like the heathen, for they think to be heard, for their much speaking.

8 Therefore, be not like them, for your Father knoweth what ye need, before ye ask him.

9 Therefore, thus pray ye: Our

CHAPTER VII.

Father, who art in the heavens, hallowed be thy name.

10 Thy kingdom come. Thy will be done, as in the heavens, so on the earth.

11 Give us, this day, our daily bread.

12 Forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, through the ages. Amen.

14 For, if ye forgive men their trespasses, your heavenly father will forgive yours.

15 But, if ye forgive not men their trespasses, neither will your heavenly Father forgive yours.

16 Therefore, when ye fast, be not like the hypocrites, sad, for they disfigure their faces, that they may appear fasting unto men. Verily, I say unto you, they have their reward.

17 But thou fasting, anoint thy head and wash thy face,

18 That thou mayest not appear fasting unto men, but to thy Father, who is in secret, and thy Father seeing, in secret, shall reward thee in the light.

19 Treasure not for yourselves, treasures in the earth, where moth and rust corrupt, and where thieves break through and steal.

20 But treasure for yourselves, treasures in heaven, where moth and rust corrupt not, and where thieves break not through and steal.

21 For where your treasure is, there also will be your heart.

22 The light of the body is the eye. If, therefore, thy eye be single, thy whole body shall be light.

23 But, if thy eye is evil, thy whole body shall be full of darkness. If, therefore, the light, which is in thee, is darkness, great is that darkness.

24 No man can serve two masters; for he will either hate the one and love the other, or hold to the one and despise the other. Ye cannot serve God and Mammon.

25 Therefore I say unto you, Be

not anxious for your life, what ye shall eat, and what ye shall drink, nor for your body, what ye shall wear. Is not the life more than food, and the body, than raiment?

26 Behold the fowls of heaven, for they sow not, they reap not, they gather not into barns, and your heavenly father feedeth them. Are ye not better than they?

27 Who of you by thinking, can add one cubit to his stature?

28 And why are ye anxious for raiment? Consider the lillies of the field, how they grow. They toil not, they spin not.

29 And I say unto you, That Solomon in all his glory, was not arrayed like one of them.

30 Wherefore, if God so clothes the grass of the field, to-day being, and to-morrow is cast into the oven, how much more you, ye unbelieving.

31 Therefore be not anxious, saying, What shall we eat, nor what shall we drink, nor what shall we wear;

32 For the Gentiles seek all these, for your heavenly Father knoweth that you need these.

33 But seek ye first the kingdom of God, and his righteousness, and all these shall be added to you.

34 Therefore be not anxious for the morrow: the morrow will provide its own things. Sufficient to the day, the evil of it.

CHAPTER VII.

1 JUDGE not, that ye be not judged.

2 For, by what judgment, ye judge, ye shall be judged; and with whatever measure ye measure, it shall be re-measured unto you.

3 And why beholdest thou the mote in thy brother's eye, and perceivest not the beam in thy own eye?

4 Or how wilt thou say to thy brother, Let me cast the mote out of thy eye; and behold a beam in thine own eye.

5 Hypocrite, first cast the beam out of thy own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye.

6 Give not the holy to dogs, nor cast your pearls before swine, lest they should trample them under their feet, and, turning, rend you.

7 Ask, and ye shall receive; seek, and ye shall find; knock, and it shall open unto you.

8 For every one asking, receiveth; and he seeking, findeth; and to him knocking, it shall be opened.

9 Or what man of you, if his son should ask bread, will he give him a stone?

10 And if he should ask a fish, will he give him a serpent?

11 If you, therefore, being evil, know to give good gifts to your children, how much more shall your Father, who is in the heavens, give good things to them asking him?

12 Therefore, all things whatsoever ye wish that men should do unto you, do ye that unto them, for this is the law and the prophets.

13 Enter thou the straight gate; for wide is the gate, and broad the way, leading into ruin, and many are entering through it.

14 For strait the gate, and narrow the way, leading into life, and few are finding it.

15 And avoid false prophets coming to you in sheep's clothing, for inwardly they are ravenous wolves.

16 Ye shall know them by their fruits. Do they gather grapes from thorns, or figs from thistles?

17 For every good tree produceth good fruit; and a corrupt tree produceth evil fruit.

18 A good tree produceth not evil fruit, and a corrupt tree produceth not good fruit.

19 Every tree producing not good fruit, is felled and cast into the fire.

20 Therefore, by their fruits, ye shall know them.

21 Not every one saying unto me, Lord, Lord, shall enter into the kingdom of the heavens; but he doing the will of my Father, who is in the heavens.

22 Many shall say unto me, in that

day, Lord, Lord, have we not prophesied, in thy name, and, in thy name, done many powerful works?

23 And then I will say unto them, I know you not, depart from me, ye working iniquity.

24 Therefore, every one who heareth these, my sayings, and doeth them, I will liken him to a wise man, who built his house upon a rock.

25 And the rain descended, and the floods came, and the winds blew, and beat that house, and it fell not, for it was founded upon a rock.

26 And every one hearing these my words, and doing them not, he shall be compared to a foolish man, who built his house upon the sand.

27. And the rain descended, and the floods came, and the winds blew and beat that house, and it fell, and great was the fall.

28. And it came to pass, that, when Jesus had ended these words, the people were astonished at his teaching;

29. For he taught them, as having authority, and not as the scribes.

CHAPTER VIII.

1. And he decending, from the mountain, many people followed him.

2 And, behold, a léper coming worshipped him, saying, Lord, if thou willest, thou canst heal me.

3 And Jesus extending his hand, touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus said unto him, See that thou tellest no one; but go, show thyself to the priest, and offer the gift, which Moses commanded for a testimony unto them.

5 And Jesus entering into Capernaum, a centurion came to him, be seeching him;

6 And saying, Lord, my servant lieth, in the house paralytic, grievously tormented.

7 And Jesus said unto him, Coming, I will heal him.

8 And the centurion answering, said, Lord, I am not worthy that thou

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shouldst come under my roof; but only speak the word, and my servant will be healed.

9 For, I also am a man of authority having soldiers under me; and I say unto this, go, and he goëth; and to another, come, and he cometh; and to my servant, do this, and he doëth.

10 And Jesus, hearing, marvelled, and said unto them following; Verily, I say unto you, I have not found such faith, no, not in Israël.

11 And I say unto you, that many shall come, from the east, and the west, and shall sit with Abraham, and Isaac, and Jacob, in the kingdom of the heavens,

12 And the sons of the kingdom shall be cast into outer darkness. Weeping, and gnashing of teeth shall be there.

13 And Jesus said unto the centurion, Go, and, as thou hast believed, so be it, unto thee. And his servant was healed, in the same hour.

14 And Jesus coming into Peter's house, he saw his mother in-law laying sick with a fever.

15 And he touched her hand, and the fever left her, and she arose and ministered unto him.

16 And evening being come, they brought unto him many possessed of demons, and he out-cast the spirits with his word, and he healed all the sick,

17 That it might be fulfilled, that was spoken by Isaïah, the prophet, saying, he took our infirmities and bore our sicknesses.

18 And Jesus seeing great multitudes about him, he commanded to depart to the other side.

19 And a scribe coming said unto him, Master, I will follow thee, where-soever thou goëst.

20 And Jesus said unto him, The foxes have holes, and the birds of heaven have nests, but the son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me firstly to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 And entering into a ship, his disciples followed him.

24 And, behold, a great tempest arose, in the sea, so that the ship was covered, with the waves. But he slept.

25 And his disciples coming, awoke him, saying, Save us, we perish.

26 And he said unto them, Why are ye fearful, ye unbelieving? Then he arose and rebuked the winds and the sea, and a great calm came.

27 And the men marveled, saying, What man is this? for even the winds, and sea obey him.

28 And he coming to the other side, to the coasts of the Gergesenes, two possessed of demons met him, coming out of the tombs, very fierce, so that none dared to pass that way.

29 And behold they cried, saying, And what are we to thee, Jesus, thou son of God, art thou come to torment us, here, before the time.

30 And, at a great distance from them, was a herd of many swine, feeding.

31 And the demons besought him, saying, If thou expellest us, suffer us to go into the herd of swine.

32 And he said unto them, Go. And, coming out, they went into the herd of swine. And, behold, the whole herd of swine ran, by a precipice, into the sea, and perished in the water.

33 And they keeping fled, coming into the city, and told all things, and what had befallen those possessed of the demons.

34 And, behold, the whole city came out to meet Jesus, and seeing him, besought that he would depart from their borders.

CHAPTER IX.

1 AND, having entered the ship, he passed over, and came into his own city.

2 And, behold, they brought unto him a paralytic, lying on a bed. And Jesus seeing their faith, he said to the

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paralytic, Child, have confidence, thy sins are forgiven thee.

3 And, behold, some of the scribes said within themselves, He blasphemeth.

4 And Jesus knowing their thots said, Why think ye evil, in your hearts?

5 For, which is easier, to say, Thy sins are forgiven thee, or to say, Arise, and walk?

6 But, that ye may know that the Son of man hath power, on the earth, to forgive sins; then he said to the paralytic, Arise, take up thy bed, and go to thy house.

7 And he arose, and went to his house.

8 And the multitude seeing, marvelled, and glorified God, giving such power to men.

9 And Jesus going, from thence, saw a man sitting at the receipt of customs, named Matthew, and he said unto him, Follow me. And arising, he followed him.

10 And it came to pass, he sitting in the house, and behold, many publicans and siners coming, sat with Jesus and his disciples.

11 And the pharisees beholding, said unto his disciples, Why eateth your master, with publicans and siners?

12 And Jesus hearing, said unto them, They having health, need not a physician, but the sick.

13 But going, learn what it is; I will have mercy, and not sacrifice. For, I came not to call the righteous, but sinners, to repentance.

14 Then John's disciples came unto him, saying, Why fast we and the pharisees often, and thy disciples fast not?

15 And Jesus said unto them, Can the sons of the bride-chamber mourn, while the bridegroom is with them? But the days shall come, when the bridegroom shall be taken from them, and then they will fast.

16 And no one putteth a piece of new cloth, to an old garment, for

what is added to the garment taketh away, and the rent becometh worse.

17 Neither do they put new wine into old bottles,* lest the bottles should break, and the wine run out, and the bottles perish. But they put new wine into new bottles, and both are preserved

18 And, he speaking these things, unto them, behold, a certain ruler coming, worshipped him, saying, That my daughter is now dead, but, coming, lay thy hand upon her, and she shall live.

19 And Jesus arose, and his disciples, and followed him.

20 And, behold, a woman having a bloody issue, twelve years, approaching him, behind, touched the hem of his garment;

21 For, she said, within herself, If I may only touch his garment, I shall be whole.

22 And Jesus having turned, and beholding her, said, Daughter, be comforted, thy faith hath saved thee. And the woman was healed, from that hour.

23 And Jesus, coming into the ruler's house, and seeing the minstrels and the multitude, shouting,

24 Said unto them, Stand back, for the maid is not dead, but sleepeth. And they derided him.

25 And when the people had retired, he took her by the hand, and the maid arose.

26 And the fame of this went into all the land.

27 And Jesus going thence, two blind men followed him, crying, and saying, Son of David, compassionate us.

28 And, coming into the house, the blind men came unto him, and Jesus said unto them, Believe ye that I am able to do this? And they said unto him, Yea, Lord.

* The Greek word is askos, and means a wine skin, a bottle of goat skin, a sack of cow-hide. These were the bottles they had, in those days.

CHAPTER X.

29 Then he touched their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened. And Jesus charged them, saying, See that ye make it known to no one.

31 But they, departing, spread it in all the adjoining country.

32 And they departing, behold, they brought unto him a dumb man, possessed of a demon.

33 And, the demons being cast out, the dumb spoke, and the multitude marvelled, saying that it was never so seen in Israël.

34 But the pharisees said, He expelleth demons, by the prince of demons.

35 And Jesus went thru all the cities and villages, teaching in their synagogs, and preaching the gospel of the kingdom, and healing every disease, every sickness, among the people.

36 And, seeing the multitude, he was moved with compassion towards them, because they fainted, and were scattered, as sheep having no shepherd.

37 Then he said to his disciples, The harvest, truly, is plenteous, but the laborers few.

38 Pray ye, therefore, the Lord of the harvest, that he may send laborers into his harvest.

CHAPTER X.

1 AND calling his twelve disciples unto him, he gave them power over evil spirits, to cast them out, and to heal all sicknesses, and all diseases.

2 And the names of the twelve apostles are these: first, Simon, called Peter, and Andrew, his brother; James, *the son of Zebedee*, and John, his brother;

3 Phillip, and Bartholomew; Thomas, and Matthew, the publican; James, *the son of Alphaeus*, and Lebbaeus, whose surname was Thaddaeus;

4 Simon, the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, commanding them, saying, Go not

into the way of the Gentiles, and enter not into any city of the Samaritans;

6 But go, rather, to the lost sheep of the house of Israël.

7 And going, preach, saying, The kingdom of heaven cometh.

8 Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely ye have received, freely give.

9 Provide not gold, nor silver, nor brass, in your purses,

10 Nor bag, for the journey, nor two coats, nor shoes, nor staff; for the laborer is worthy of his food.

11 And, into whatsoever city, or hamlet ye shall enter, inquire who, in it, is worthy? and there abide, until ye shall depart.

12 And coming to a house salute it.

13 And, if the house shall be worthy, bring your peace upon it. And, if it shall not be worthy, let your peace be returned unto you.

14 And, whosoever shall not receive you, nor hear your words, going from that house, or that city, shake off the dust of your feet.

15 Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.

16 Behold, I send you, as sheep, in the midst of wolves. Be ye, therefore, wise as serpents, and harmless, as doves.

17 And beware of men; for they will deliver you to the councils, and will scourge you, in their synagogs.

18 And you will be brought before governors and kings, for my sake, and as a witness unto them and the Gentiles.

19 And, when they shall deliver you up, be not anxious how, nor what ye shall speak, for, it shall be given you, in that hour, what ye shall say.

20 For, it is not you speaking, but your Father's spirit speaking, in you.

21 And the brother shall deliver the brother to death, and the father,

the child. And the children shall rise up against the parents, and condemn them to death.

22 And ye shall be hated, by all, for my name. And he, who shall endure, unto the end, he shall be saved.

23 And, when they persecute you, in this city, flee to another. For, verily I say unto you, ye shall not have traversed the cities of Israël, till the son of man shall be come.

24 The disciple is not above the teacher, nor the servant above his lord.

25 It is enough, for the disciple, that he should be, as his teacher, and the servant, as his lord. For if they have called the house master, Beelzebub, much more the householders.

26 Therefore, fear them not, for nothing is covered, which shall not be revealed, and hidden, which shall not be made known.

27 What I tell you, in darkness, declare, in the light. And, what ye hear, in the ear, declare, upon the housetops.

28 Fear not them killing the body, but are not able to kill the soul. But rather fear him having power to destroy both soul and body in gehenne.

29 Are not two sparrows sold for three farthings?* and one of them cannot fall to the earth, without your father.

30 But the hairs of your head are all numbered.

31 Fear not, therefore, ye are of more value, than many sparrows.

32 Every one, therefore, who shall confess me, before men, him also will I confess, before my father, in the heavens.

33 And whosoever shall deny me, before men, him, also, will I deny, before my father, in the heavens.

34 Think not that I am come to send peace on the earth. I am not come to bring peace, but a sword.

38 For, I am come to set a man,

*The Greek word is assarion, a small brass Roman coin, of three farthings sterling, about a cent and a half, American currency.

against his father, and the daughter against her mother, and the daughter-in-law, against her mother-in-law.

36 And a man's foes, they of his household.

37 He loving father, or mother, more than me, is not worthy of me. And he loving son, or daughter more than me, is not worthy of me.

38 And whosoever taketh not his cross, and followeth me, is not worthy of me.

39 He finding his life, shall loose it, and he loosing his life, for my sake, shall find it.

40 He receiving you, receiveth me, and he receiving me, receiveth him sending me.

41 He receiving a prophet, in the name of a prophet, shall receive a prophet's reward. And he receiving a righteous man, in the name of a righteous man, shall receive a righteous man's reward.

42 And whoever shall give drink, a cup of cold water, only, to one of these little ones, verily, I say unto you, He shall not lose his reward.

CHAPTER XI.

1 And it came to pass, when Jesus had done commanding his twelve disciples, then he departed to teach and preach, in their cities.

2 And John hearing, in the prison, the works of Christ, sent two of his disciples,

3 And said to him, art thou he coming, or look we for another?

4 And Jesus answered and said unto them, going, Show John what ye hear and see:

5 The blind see, the lame walk, the lépers are cleansed, the deaf hear, the dead are raised, and the poor are evangelized,

6 And blessed is he, who shall not be offended, in me.

7 And they departing, Jesus began to say to the multitude, concerning John; What went ye into the wilderness to see? a reed shaken by the wind?

8. But what went ye out to see? A

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man clothed in soft raiment? Behold, they wearing soft *raiment* are in kings' houses.

9 But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.

10 For he is of whom it is written; Behold, I send my angel before thy face, who shall prepare thy way before thee.

11 Verily I say unto you, among them born of women, a greater, than John, the Baptist, hath not arisen. But he, the least, in the kingdom of heaven, is greater than he.

12 And, from the days of John, the Baptist, until now, the kingdom of the heavens compelleth, and the compellers forcibly take it.

13 For, all the prophets and the law prophesied until John.

14 And, if ye will receive it, this is Elijah, who was to come.

15 He having ears to hear, hear he.

16 But, to what shall I liken this generation? It is like children setting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented.

18 For, John came neither eating nor drinking, and they say he hath a demon.

19 And the son of man came eating and drinking, and they say, Behold, a man gluttonous and a wine-drinker, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then he began to upbraid the cities, in which most of his mighty works had been done, because they repented not.

21 Woe to thee, Corazin, woe to thee, Bethsaida; for, if the mighty works done, in you, had been done in Tyre and Sidon, they would have repented, long ago, in sackcloth and ashes.

22 But I say unto you, it shall be more tolerable, in the day of judg-

ment, for Tyre and Sidon, than for you.

23 And thou Capernaïm, the exalted to heaven, shall be brot down to hades.* For if the mighty works, which have done in thee, had been done, in Sodom, it would have remained until this day.

24 But I say unto you that, it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 And, at that time, Jesus answered and said, I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 And, father, because it so seemed good to thee.

27 And all things are delivered unto me, from my father. And no one knoweth the son, but the father. And no one knoweth the father, but the son, and he, to whom the son will reveal him.

28 Come unto me, all ye laboring, and heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly, in heart, and ye shall find rest unto your souls,

30 For, my yoke is easy, and my burden light.

CHAPTER XII.

1 In that time, Jesus went thru the corn, on the sabbath, and his disciples were hungry, and they began to pluck the corn, and to eat.

2 And the pharisees seeing it, said unto him, Behold, thy disciples do what is not lawful for them to do, on the sabbath.

3 And he said unto them, Have ye not heard what David did, when he was hungry, and those with him?

4 How they entered the house of God, and ate the show bread, which

* The realms of Pluto, the infernal regions, the shades below, the abode of the dead, death.

was not lawful for him to eat, nor for those, with him, if not for the priests only?

5 Or, have ye not read, in the law, that the priests, on the sabbaths, in the temple, profane the sabbath, and are blameless?

6 And, I say unto you; that one is greater than the temple.*

7 But, if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For, the Son of man is Lord of the sabbath.

9 And departing thence, he went into their synagogs.

10 And, behold, a man was having a withered hand. And they asked him, saying, Is it lawful to heal, on the sabbaths? that they might accuse him.

11 And he said unto them, what man of you, who hath one sheep, and, if it should fall into a pit, on the sabbaths, will he not take and rescue it.

12 How much, therefore, does a man exceed a sheep? Wherefore, it is lawful to do good, on the sabbaths.

13 Then he said unto the man, Extend thy hand. And he extended it, and it was restored whole, as the other.

14 Then, the pharisees going out, held a council against him, how they might destroy him.

15 And Jesus knowing, withdrew thence. And many people followed him, and he healed them all.

16 And he charged them, that they should not make him known;

* This is commonly rendered, "But I say unto you, that in this place is one greater than the temple." Christ was not here speaking of himself, nor of the place where he was; but was contrasting God, the object of worship, and to whom the temple was built and dedicated, with the temple. He speaks not of presence, nor absence.

17 That it might be fulfilled, which was spoken by Isaiah, the prophet, saying,

18 Behold, my servant, whom I have chosen, my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment unto the gentiles;

19 He shall not contend, nor cry, nor shall any one hear his voice, in the streets;

20 The bruised reed he shall not break; the smoking flax he shall not quench, until he shall bring forth judgment unto victory.

21 And, in his name, shall the gentiles trust.

22 Then, one demonized approached him, blind and dumb, and he healed him, so that the blind and dumb, both spake and saw.

23 And all the people wondered, and said, Is not this the son of David?

24 And the pharisees hearing, said, He casteth not out demons, if not by Beëlzebub,* the prince of the demons.

25 And Jesus knowing their thots, said unto them, Every kingdom divided against itself, falleth, and every house, or city, divided against itself, standeth not.

* Baäl-zebub represented under the form of a fly, might be the reason that the Jews, in Christ's time, had changed it to Beëlzeboul. Baäl-zebub, in Hebrew, meant the lord, or prince of dung, or filth. And it is unnecessary to prove the peculiar partiality, that these winged deities have, to such things. The Jews then used this name, for the prince of devils. Mat. 12: 24. Luke 11: 15. And Jesus applied it, Mat. 12: 26. Luke 11: 18 and 19, as meaning Satan, who, according to St. Paul, Eph. 2: 2, is the prince of the power of the air, and, therefore, might properly be called Beëlzebub, as being the Lord of this fluid. He might also be denominated Beëlzebub, from his delighting in all abomination and uncleanness. See Mat. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15, 18, 19.

26 And, if satan out-casteth satan, he is divided against himself; how, therefore, shall his kingdom stand?

27 And, if I, by Beelzebub, cast out demons, by whom do your sons out-cast *them*? Therefore, they shall be your judges.

28 But, if I, by the spirit of God, expel the demons, then the kingdom of God is come unto you.

29 Or, how can any one enter a strong *man's* house, and seize his goods, if he should not first bind the strong *man*? and then he will plunder his house.

30 He not being with me, is against me, and he gathering not with me, scattereth.

31 Wherefore, I say unto you, all sin and blasphemy, shall be forgiven unto men. But the blasphemy against the Spirit shall not be forgiven unto men.*

32 And, whoever shall speak a word against the Son of man, it shall be forgiven him. But whoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this, nor in the coming age.†

* All other translations, that I have seen, render this, and like passages, the *Holy Ghost*, or *Holy Spirit*. But I have thought best to translate the Greek words exactly, adding nothing to them, by way of explanation, supposing that the apostle knew better what words to use, to convey the proper meaning, than I, or any other person, after this long lapse of time, can know.

† This, in the common version, is rendered, "neither in this world, nor the world to come." The word *aiōn*, which is here used, is not the word, which the Greeks used to signify the natural world, but meant an age, or duration of time, or a dispensation, and, here was used, undoubtedly, to signify the Jewish age, or dispensation, as then present, and the Christian age or dispensation, as then about to commence. And, taken in its preceding and succeeding connection, is not referable to a future state in another

33 Either make the tree good, and its fruit good, or make the tree corrupt, and the fruit corrupt. For the tree is known by its fruit.

34 Generation of vipers, how can ye, being evil, speak good things? For, out of the abundance of the heart, the mouth speaketh.

35 The good man, out of the good treasure of the heart, forth-bringeth good things; and the evil man, out of the evil treasure of his heart, forth-bringeth evil things.

36 And I say unto you, that for every idle word, which men shall speak, they shall give account of that word, in the day of Judgment.

37 For, by thy words, thou shalt be justified, and, by thy words, thou shalt be condemned.

38 Then some of the scribes and pharisees answered him, saying, teacher, we would see a sign from thee.

39 And he answered and said unto them, an evil and an adulterous generation seeketh a sign, and no sign shall be given to it, if not the sign of Jonah, the prophet.

40 For, as Jonah was three days

state of existence. Blasphemy, by the law of Moses, was death, without pardon, or reprieve. And so it has been, till lately, under the Christian, or what was then called the coming age, or dispensation. In proof of the punishment of death, for blasphemy, by Moses' law, we need only refer to the case of Naboth, when Ahab wished to have his vineyard, and Naboth refused to sell it, because it was the inheritance of his fathers. Athaliah advised him to bring in false witnesses, to swear that they heard Naboth curse God and the king. He did so, and Naboth was condemned and stoned to death, and his vineyard confiscated by Ahab.

In proof that the same punishment has been in common use, for blasphemy, under the Christian dispensation, we need only refer to the history of the Martyrs, who have suffered, by thousands, for this very offence.

and three nights, in the whale's belly; so shall the Son of man be three days and three nights, in the heart of the earth.

41 The man of Nineveh shall arise, in judgment, with this generation, and shall condemn it; because they repented, at the preaching of Jonah; and, behold, a greater than Jonah is here.

42 The queen of the south shall arise in judgment, with this generation, and shall condemn it; for she came from the uttermost parts of the earth, to hear the wisdom of Solomon, and, behold, a greater, than Solomon is here.

43 And, when the unclean spirit is gone out of a man, he walketh thru dry places, seeking rest and findeth none.

44 Then he saith, I will return into my house, whence I came. And, coming, he findeth it empty, swept and garnished.

45 Then he goeth and taketh, with himself, seven other spirits wickeder than himself. And, entering in, they dwell there. And the last state of that man is worse, than the first. So also shall it be, with this wicked generation.

46 And he yet speaking to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 And one said, to him, behold thy mother and thy brethren stand without desiring to speak to thee.

48 And he answering said unto him, speaking to him, Who is my mother, and who are my brethren?

49 And stretching forth his hand towards his disciples, he said, Behold my mother, and my brethren.

50 For, whoever shall do the will of my Father, who is in the heavens, the same is my brother, and sister, and mother.

CHAPTER XIII

1 AND the same day, Jesus going out of the house, sat by the sea.

2 And many people came unto

him, so that going into a ship, he sat, and all the people stood upon the shore.

3 And he spake much unto them in parables, saying, Behold, a sower went forth to sow.

4 And, in that he sowed, some fell by the way, and the fowls came and ate them.

5 And some fell upon stony places, where they had not much earth; and immediately they grew, because they had not depth of earth.

6 And the sun arising, they were scorched, and, because they had not much root, they withered.

7 And others fell among thorns, and the thorns grew, and choked them.

8 And others fell into good ground, and produced fruit, some a hundred, some sixty, and some thirty fold.

9 Who hath ears to hear, hear he.

10 And his disciples coming, said unto him, Why speakest thou, in parables, unto them?

11 And he answering, said unto them, Unto you it is given, to know the mysteries of the kingdom of the heavens; but unto them, it is not given.

12 For, whoëver hath, to him shall be given, and he shall abound. But whoëver hath not, also what he hath shall be taken from him.

13 Therefore, I speak to them, in parables, that seeing, they may not see, and hearing, they may not hear, nor understand.

14 And, in them, is fulfilled the prophecy of Isaiah, which saith, Hearing, ye shall hear, and not understand; and seeing, ye shall see, and shall not perceive.

15 For, the heart of this people hath fattened, and they hear heavily, with their ears, and they have closed their eyes, lest they should see with *their* eyes, and should hear with *their* ears, and understand with the heart, and should be converted, and I should heal them.

16 But, happy *are* your eyes, for

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they see, and your ears, for they hear.

17 For, verily, I say unto you, that many prophets and righteous have desired to see what ye see, and saw not; and to hear what ye hear, and heard not.

18 Hear, therefore, the parable of the sower.

19 Any one hearing the word of the kingdom, and not understanding, the evil one cometh, and taketh what was sown in his heart. This is he, receiving by the way.

20 And he receiving into stony places, is he hearing the word, and immediately, with joy, receiveth it,

21 And, hath no root, in himself, but is temporary. But tribulation, or persecution coming, on account of the word, he is forthwith offended.

22 And every one receiving seed among the thorns, is he having the word, and the cares of this life, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he having seeded, into good ground, is he hearing and understanding the word, and who beareth fruit, some a hundred and some sixty, and some thirty *fold*.

24 Another parable he proposed unto them, saying, The kingdom of the heavens is like a man sowing good seed, in his field.

25 But, while men slept, his enemy came, and sowed tares, among his wheat, and departed.

26 But, when the blade had grown and produced fruit, then the tares appeared also.

27 And the servants of the husbandman coming, said unto him, Lord, sowdest thou good seed, in thy field? Whence then hath it tares?

28 And he said unto them, an enemy hath done this. And the servants said, unto him, Willest thou that we go gather them.

29 But he said unto them, No; lest in gathering the tares, ye uproot also the wheat with them.

30 Let both grow until the harvest. And, in the time of the harvest, I will tell the reapers; Gather ye first the tares, and bind them in bundles, for to burn them. But gather the wheat into my barn.

31 And he proposed another parable unto them saying, The kingdom of heaven is like a grain of mustard seed, which a man taking sowed, in his field,

32 Which, indeed, is the least of all seeds. But when it is grown, it is the greater of the herbs, and becometh a tree, so that the fowls of heaven come and lodge, in the branches.

33 He spake another parable unto them: The kingdom of the heavens is like leaven, which a women taking hid, in three measures of meal, until all was leavened.*

34 All these things Jesus spake in parables, unto the people: and, without a parable, he spake not unto them,

35 That it might be fulfilled, which

* Some controversy has been, as to the meaning of this passage. I do not propose to enter, at all, into the controversy, nor to decide what the true meaning is; but to make a suggestion for the consideration of others. Three, in scripture, is considered to be a sacred number. What can be the meaning of these three measures of meal, and the leavening of the whole. Christ came to reform the world. His dispensation was then in the world, and established. His, being then introduced, made three distinct dispensations. The Pagan, or idolatrous, the Mosaic, or Jewish, and the Christian. What was the leaven? Probably no one will deny that it was the influence of his doctrine. What then can be the meaning, if not, to bring, in time, the whole human family into the knowledge and practice of the Christian doctrine. If this is the true meaning, I propose also, has its meaning any reference to any state, or condition, if not to this present state, and, if it necessarily has any other reference?

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was spoken by the prophet, saying, I will open my mouth in parables; I will utter things kept secret from the foundation of the world.

36 Then, dismissing the people, Jesus went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 And he answering said unto them, He sowing the good seed is the son of man.

38 And the field is the world, and the sons of the kingdom are the good seed; and the sons of the evil one are the tares.

39 And the enemy sowing them is Diabolos;* and the harvest is the end of the age; and the reapers are the angels.

40 As, therefore, the tares are gathered and burned, in the fire, so shall it be, in the end of this age.

41 The Son of man shall send his angels, and they shall gather, out of his kingdom, all offending things, and all those doing evil,

42 And shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth.

43 Then the righteous shall shine, as the sun, in the kingdom of their Father. He having ears to hear, hear he.

44 Again, the kingdom, of the heavens is like a treasure hidden, in a field, which, a man finding, hideth, and, for the joy of it, goeth, and selleth all his choice things, and buyeth that field.

45 Again, the kingdom of the heavens is like a merchant man seeking beautiful pearls,

46 Who finding one pearl very precious, going, he sold all his precious things, and bought it.

47 Again, the kingdom of the

* The simple and proper meaning of diabolos is accuser, calumniator. One who hinders, vexes, opposes, abuses, slanders, or ill treats another. I have thought it better to use the original word, and explain it, than to translate it.

heavens is like a net cast into the sea, and gathered of every kind,

48 Which, when it was filled, they drew to the shore, and sitting, they gathered the good into vessels, and cast away the bad.

49 So shall it be in the end of the age. The angels shall come, and separate the good from the evil,

50 And they shall cast them into a furnace of fire. And there shall be wailing and gnashing of teeth,

51 And Jesus said unto them, Have ye understood all these things? And they said unto him, Yea, Lord.

52 Then he said unto them, Therefore, every scribe instructed into the kingdom of the heavens is like a man, a householder, who bringeth out of his treasure things new and old.

53 And it came to pass, that, when Jesus had finished these parables, he departed thence,

54 And, coming into his country, he taught them in their synagog, so that they were astonished, and said, Whence hath he this wisdom, and these powers?

55 Is this the carpenter's son, is not his mother's name, Mary, and his brethren, James, and John, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence, then, hath he all these things?

57 And they were offended at him. And Jesus said unto them, A prophet is not dishonorable, if not in his own country, and among his own house.

58 And he did not many mighty works there, for their unbelief.

CHAPTER XIV.

1 At that time, Herod, the Tetrarch, heard the fame of Jesus,

2 And he said, unto his servant, This is John, the Baptist; he is arisen from the dead, and, therefore, mighty works are shown forth in him:

3 For Herod had taken John, and bound him, and imprisoned him, for

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Herodias, his brother Phillip's wife.

4 For John had said, unto him, It is not lawful for thee to have her.

5 And wishing to kill him, he feared the people, because they held John, as a prophet.

6 But the birth-day of Herod coming, the daughter of Herodias, in full livery, danced in the midst, and pleased them.

7 Then, with an oath, he promised to give her, whatever she would ask.

8 And she, having been before instructed by her mother, said, Give me here now, in a salver, the head of John, the Baptist.

9 And the king grieved; but for his oath, and those sitting with him, he commanded it to be given.

10 And he sent, and beheaded John, in the prison.

11 And the head was brot, in a salver, and given to the damsel, and she brot it to her mother.

12 And his disciples coming, took the body, and buried it; and, going, told Jesus.

13 And Jesus hearing *it*, departed thence, in a boat, into a desert place alone. And the people, hearing *it*, followed him, on foot, out of the cities.

14 And Jesus going out, saw much people, and he compassionated them, and healed their sick.

15 And evening coming, his disciples came unto him, saying, This is a desert place, and the hour is now past. Dismiss the people, that, going, into the villagés, they may buy food for themselves.

16 And Jesus said unto them, They have no need to depart. Give ye them, to eat.

17 And they said unto him, We have only five loaves, and two fishés.

18 And he said, Bring them here, to me.

19 And commanding the people to sit upon the grass, taking those five loaves and two fishés, he up-look- ing to heaven, he blessed, and brake, and gave the loaves to the disciples, and the disciples, to the people.

20 And they all ate, and were satisfied. And they gathered the frag- ments, twelve baskets full.

21 And they eating were about five thousand men, beside women and children.

22 And immediately Jesus com- pelled his disciples to enter into a ship, and to precede him to the other shore, while he should dismiss the people.

23 And having dismissed the peo- ple, he ascended a mountain, to pray, alone. And the evening being come, he was there alone.

24 But the ship was then in the midst of the sea, tossed by the waves, for the wind was contrary.

25 And, in the fourth watch of the night, Jesus came unto them, walking upon the sea.

26 And the disciples seeing him walking upon the sea, they were troubled, saying, It is an apparition, and, for fear, they exclaimed.

27 And immediately Jesus spake to them, saying, Take courage, I am, fear not.

28 And Peter answering him, said, If thou art, command me to come unto thee, upon the water.

29 And he said, Come. And Peter, throwing himself out of the ship, walked upon the water, to come to Jesus.

30 And seeing the wind boisterous, he feared. And beginning to sink, he cried, saying, Lord, save me.

31 And immediately, Jesus, extend- ing his hand, caught him, and said unto him, Unbeliever, for what doubt- est thou?

32 And they coming into the ship, the wind ceased.

33 And they, in the ship, coming, worshipped him, saying, Verily, thou art the Son of God.

34 And going over, they came into the land of Gennesaret.

35 And the men of that place knowing him, they sent into all the surrounding country, and brot unto him all having diseases,

36 And besought him that they might touch only the hem of his garment. And all touching were restored.

CHAPTER XV.

1 THEN the scribes and pharisees, who were from Jerusalem, came unto Jesus, saying,

2 Why transgress your disciples the tradition of the elders? For they wash not their hands, when they eat bread.

3 And, answering, he said unto them, Why do ye also transgress the commandment of God, by your tradition?

4 For God commanded, saying, Honor thy father and thy mother. And he cursing father, or mother, die he the death.

5 But ye say, Whoever shall say to father or mother, *It is a gift*; whatever thou mightest have been profited of me, and honorest not his father, nor his mother, *he is free*.*

6 Thus ye have made void the commandment of God by your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people approach me, with their mouth, honor me with *their* lips, and their heart keepeth far from me.

9 And vainly they worship me, teaching doctrines, the commandments of men.

10 And calling the people, he said unto them, Hear and understand:

11 Not that entering into the mouth defileth a man, but that coming out of the mouth, that defileth a man.

12 Then his disciples coming, spake unto him, Knowest thou that the pharisees hearing this saying, were offended?

*That is, whatever natural or moral obligations the child might have been under to the parent, if he had consecrated his property to the church, he was, so far, released from all obligation of supporting his parents. And, I believe this is and has been the case, under all dispensations, Pagan, Mosaic, and Christian.

13 But he answering said, Every plant, which my heavenly father planteth not, shall be uprooted.

14 Keep from them, they are blind leaders of the blind. And if the blind leadeth the blind, both shall fall into the ditch.

15 And Peter answering, said unto him, Explain unto us this parable.

16 And Jesus said unto him, Are ye destitute of understanding.

17 Know ye not that every thing entering the mouth goeth into the belly and is passed thru the draught?

18 But those things proceeding out of the mouth, proceed from the heart and defile the man.

19 For, out of the heart proceed evil thots, murders, adulteries, fornication, thefts, perjuries, blasphemies.

20 All these defile the man. But to eat, with unwashed hands, defileth not the man.

21 And Jesus going thence, departed into the coasts of Tyre and Sidon.

22 And behold a Canaanitish woman coming out of the same territories, cried unto him, saying, Compassionate me Lord, son of David: My daughter is grievously afflicted with a demon.

23 But he answered her not a word. And his disciples came beseeching him saying, Dismiss her, for she troubleth us much.

24 And, answering, he said, I am not sent, except to the lost sheep of the house of Israel.

25 And coming she worshiped him saying, Lord, help me.

26 And, answering, he said, It is not good to take the children's bread and cast to the dogs.

27 And she said, yea, Lord. Yet the dogs also eat the crumbs falling from their master's table.

28 Then, answering, Jesus said unto her, O woman, great is thy faith. Be it unto thee, as thou wilt. And her daughter was healed, from that hour.

29 And Jesus departing, thence, came to the sea of Galilee, and

CHAPTER XVI.

ascending a mountain, he sat there.

30 And much people came unto him, having with them, the lame, the blind, the dumb, the maimed and many others, and cast them at Jesus' feet, and he healed them;

31 So that the people wondered, seeing the dumb speaking, the maimed, whole, the lame walking, the blind seeing. And they glorified the God of Israël.

32 Then Jesus calling his disciples unto him said, I compassionate the people, because they continue with me now three days, and have nothing to eat. And I will not to send them away fasting, lest they should faint, in the way.

33 And his disciple said unto him, Whence so much bread, as to feed so much people?

34 And Jesus said unto them, How many loaves have ye? And they said seven, and a few fishes.

35 And he commanded the people to sit upon the ground

36 And taking the seven loaves and the fishes, and giving thanks, he broke and gave to his disciples, and the disciples to the people.

37 And all ate and were filled. And they took up of the left, seven full baskets.

38 And they eating were about four thousand men, beside women and children.

39 And, dismissing the people, he descended into a ship, and came to the coasts of Magdala.

CHAPTER XVI.

1 And the Pharesees and Sadducees coming, and tempting him, desired *him* to show them a sign from heaven.

2 And, answering, he said unto them, Evening coming, ye say, fair weather, for the heaven is red.

3 And, in the morning, today, stormy, for the heaven is red *and* lowery. Hypocrites, for ye can discern the face of the heaven, but ye can not the signs of the times.

4 A wicked and adulterous gener-

ation seeketh a sign, and a sign shall not be given, to it, if not the sign of Jonas, the prophet. And, leaving them, he departed.

5 And his disciples coming to the other side, had forgotten to take bread.

6 And Jesus said unto them, Take heed and be aware of the leaven of the Pharisees and Sadducees.

7 And they reasoned among themselves saying, *It is* because we have not taken bread.

8 And Jesus perceiving, said unto them, Why reason ye among yourselves, because ye have not taken bread?

9 Understand ye not, nor remember the five loaves, and the five thousand, and how many baskets ye gathered?

10 Nor the seven loaves of the four thousand and how many baskets ye gathered?

11 Why understand ye not that I spake not unto you of bread; *but* to avoid the leaven of the Pharisees, and Sadducees?

12 Then they knew that he told them not to avoid the leaven of bread; but the doctrine of the Pharisees and Sadducees.

13 And Jesus coming into the coasts of Cesarëa Phillippi, he asked his disciples, saying, Whom do men declare me, the Son of man, to be?

14 And they said, Some, John the Baptist; some Elijah; and some Jeremiah, or one of the prophets.

15 He said unto them, But whom declare ye me to be?

16 And Simon Peter answered, saying, Thou art Jesus, the son of the living God.

17 And Jesus answering him, said thou art Simon Bar-Jona, for flesh and blood hath not revealed *this* to thee; but my Father, who is in the heavens.

18 And, I say unto thee also that thou art Peter, and, upon this rock, will I build my church, and the gates of hadés* shall not prevail against it

* The abode of the dead, the realm of Pluto.

19 And I will give thee the keys of the kingdom of the heavens. And whatever thou shalt bind, on earth, shall be bound, in the heavens. And whatever thou shalt loose, on earth, shall be loosed in the heavens.

20 Then he charged his disciples that they should tell no one that he was Jesus, the Christ.

21 From that time Jesus began to show, to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

22 And Peter taking him, began to rebuke him, saying, Be it far from thee, Lord. This shall not be unto thee.

23 But he turning, said unto Peter, Get thou behind me, Satan, thou art a scandal unto me, for thou savorest not the things of God, but the things of men.

24 Then Jesus said to his disciples, If any one will follow me, deny he himself, and take his cross, and follow me.

25 For, whosoever will save his life, shall loose it, and whoever will loose his life, for me, shall find it.

26 For, what is a man profited, if he should gain the whole world and loose his life? Or what exchange shall a man give for his life?

27 For the son of man will come, in the glory of his father, with his angels, and then he will reward every one according to his work.

28 Verily, I say unto you, some are standing here, who shall not taste death, until they shall see the son of man coming, in his kingdom.

CHAPTER XVII.

1 And, after six days, Jesus took Peter and James and John, his brother, and brot them into a high mountain apart.

2 And he was transfigured before them. And his face shone, as the sun, and his rament was white, as the light.

3 And, behold, they, Moses and Elijah, appeared, talking with him.

4 And Peter answering, said unto Jesus, It is good for us to be here; If thou wilt, we will make here three tabernacles; one, for thee, one, for Moses, and one, for Elijah.

5 He yet speaking, behold, a bright cloud overshadowed them; and behold, a voice, from the cloud, saying, This is my beloved son, in whom I am well pleased. Hear ye him.

6 And the disciples hearing, fell upon their faces, and feared greatly.

7 And Jesus coming, touched them, and said, arise and fear not.

8 And lifting up their eyes, they saw no one, except Jesus only.

9 And descending the mountain, Jesus charged them saying, Tell the vision to no one, until the Son of man shall be arisen from the dead.

10 And his disciples asked him saying, Why, therefore, say the scribes that Elijah must first come?

11 And Jesus answering, said unto them, Elijah will truly first come, and restore all things.

12 And I say unto you that Elijah is come already and they knew it not, and have done to him what they would. And the Son of man shall also suffer by them.

13 Then the disciples understood that he spake to them of John, the Baptist.

14 And they coming to the people, a man came unto him and, kneeling unto him,

15 And saying, Lord, compassionate my son, for he is lunatic, and grievously distressed. For often he falleth into the fire, and often into the water.

16 And I brot him unto thy disciples, and they could not heal him.

17 And Jesus answering, said, O faithless and perverse generation; how long shall I be with you? how long shall I suffer you? bring him here to me.

18 And Jesus rebuked him, and the demon left him, and the child was healed, from that hour.

19 And the disciples coming in to

CHAPTER XVIII.

Jesus, privately, said, Why could we not out-cast him?

20 And Jesus said unto them, For your unbelief. For, verily, I say unto you, If ye could have faith like a grain of mustard seed, ye might say unto this mountain, Remove hence, and it would remove, and nothing would be impossible unto you.

21 And this kind proceedeth not, if not from prayer and fasting.

22 And they abiding in Galilee, Jesus said unto them, The Son of man will be betrayed, into the hands of men,

23 And they will kill him and the third day he shall arise. And they were greatly grieved.

24 And they coming to Capernaum, they receiving tribute, came to Peter, and said, Doth not your teacher pay tribute?

25 And he said yea. And when he had entered the house, Jesus accosted him, saying, What thinkest thou Simon? From whom take the kings of the earth custom, or tribute? From their own sons, or from strangers?

26 And Peter said unto him, From strangers. Then Jesus said unto him, The children are free.

27 But, lest we should offend them, go thou to the sea, cast the hook, and take the first fish coming, and, opening his mouth, thou shalt find a statèr.* Taking that, give it to them for me and thee.

CHAPTER XVIII

1 In that hour, the disciples came to Jesus, saying, Who, then, shall be greatest in the kingdom of the heavens?

2 And Jesus, calling a little child, sat it, in their midst,

3 And said, Verily, I say unto you, if ye be not converted, and become as this little child, ye shall not enter the kingdom of the heavens.

4 Whoever, therefore, shall hum-

*Statèr was a Grecian coin of Attica, weighing half an ounce, in value about half a crown.

ble himself, as this little child, the same shall be greatest, in the kingdom of the heavens.

5 And, whoever shall receive this little child, in my name, shall receive me.

6 And whoever shall scandalize one of these little ones, believing in me, it would be better for him, if a millstone should be hanged about his neck, and that he should be cast into the depths of the sea.

7 Woe to the world, for offences. For offences must come. But woe unto that man, by whom the offence shall come.

8 And, if thy hand, or thy foot scandalizeth thee, cut it off, and cast it from thee. Is it good for thee, to enter into life, halt or maimed? or, having two hands, and two feet, to be cast into eternal fire.*

9 And if thine eye scandalize thee, pluck it and cast it from thee. Is it good for thee, one-eyed, to enter into life, or, having two eyes, to be cast into the Gehenna of fire? [See note, ch. 5, v. 30.]

10 Observe, despise not one of these little ones. For, I say unto you, that their angels,† in the heavens, always behold the face of my Father, who is in the heavens.

11 For, the Son of man is come to save the lost.

12 What think ye? If a man having a hundred sheep, and one of them should stray? will he not leave the ninety-nine, and, going to the mountain, seek the astray.

13 And, when he shall find it, verily I say unto you, he will rejoice more over it, than over the ninety-nine, which astrayed not.

14 So, it is not the will of your

* The Greek is, *Pur aiōnion*, aiōnion fire, or fire of the age. This is undoubtedly the same fire meant in ch. 12, v. 32. Note.

† Angels is here frequently used, for the souls or spirits of those little ones, who are continually in the presence and enjoyment of the Father.

heavenly Father that one of these little ones should be lost.

15 If thy brother shall trespass against thee, go and admonish him, between thee and him, alone. If he shall hear thee, thou shalt gain thy brother.

16 But, if he shall not hear thee, take one or two with thee, that, in the mouth of two, or three witnesses, every word may be established.

17 If he will not hear them, speak to the church. And, if also he shall not hear the church, be he unto thee, as a heathen, and a publican.

18 Verily, I say unto you, whatsoever ye shall bind on the earth, shall be bound in heaven. And whatsoever ye shall loose, on earth, it shall be loosed, in heaven.

19 Again, I say unto you, if two of you shall agree, on earth, about anything, of which ye should ask, it shall be given you, by my Father, who is in the heavens.

20 For, where two or three shall be assembled, in my name, there am I, in their midst.

21 Then Peter coming unto him, said, Lord, how often shall my brother sin against me, and I forgive him? Until seven times?

22 And Jesus said unto him, I say unto thee, not until seven times, but until seventy times seven.

23 Therefore, the kingdom of the heavens is like a certain king, who wished to take account of his servants.

24 And he beginning to reckon, one was brot to him, owing ten thousand talents.*

25 And, being unable to pay, his lord commanded him to be sold, and the children, and all that he had, and payment to be made.†

* A Jewish silver coin, equal to £ 342, 13s, 9d. sterling, of English money; that is, £ 3,421,390.

† This law, according to our American republican sentiments, seems to be very severe upon debtors, but it was probably a very general law among

26 The servant, therefore, prostrating, worshipped him, saying, Compassionate me, and I will pay thee all.

27 And the Lord of that servant compassionated him, and forgave him the debt.

28 And the same servant departing, found one of his fellow-servants, who owed a hundred denaria.* And he laid hands upon him, saying, Pay me what thou owest.

29 Then his fellow-servant fell down, at his feet, and besought him, saying, Have mercy on me, and I will pay thee.

30 And he would not. But departing, he cast him into prison, until he should pay the debt.

31 And, his fellow-servants seeing what was done, they grieved greatly. And coming, they told their Lord all that was done.

32 Then his Lord calling him, said unto him, Wicked servant, I forgave thee all that debt, because thou desiredst me.

33 Shouldest thou not also have compassionated thy fellow-servant, as, also, I compassionated thee?

34 And his Lord, being angry, delivered him to the tormentors, until he should pay to him all that was due.

35 So, also, shall my heavenly Father do unto you, if ye, from your hearts, forgive not every one his brother, his trespassés.

CHAPTER XIX.

1 AND it came to pass that, when Jesus had finished these words, he departed from Galilee, and came into the borders of Judeä, beyond Jordan.

2 And much people followed him, and he healed them there.

the nations, at that time; for mercy, and sympathy, and humanity towards the poor were hardly known, in those days, and very seldom practised.

* A Roman coin, about seven pence, half penny sterling, English money; 750 pence, sterling.

CHAPTER XIX.

3 And the Pharisees also came unto him, and tempting him and saying unto him, Is it lawful for a man to divorce his wife, for every cause?

4 And he answering, said unto them, Have ye not known that he creating, in the begining, created them male and female,

5 And said, For this, shall a man leave his father and mother, and shall cleave unto his wife. And these two shall become one flesh?

6 Wherefore, they are no longer two, but one flesh. Therefore, what God hath joined, man may not separate.

7 And they said unto him, Why, therefore, commanded Mosés to give a bill of divorcement, and to dismiss her?

8 He said, unto them, that, Mosés, for hardheartedness, suffered you to divorce your wives. But, from the begining, it was not so.

9 And I say unto you, that, whosoever shall divorce his wife, if not for adultery, and shall marry another, shall commit adultery. And he marrying the divorced, shall commit adultery.

10 And his disciples said unto him, If a man's case is such, with his wife, he should not be married.

11 And he said unto them, All cannot receive this word; only they, to whom it is given.

12 For eunuchs are, who have become eunuchs from the mother's womb. And eunuchs are, who have been eunuchized by men. And eunuchs are, who have eunuchized themselves, for the kingdom of heaven. He being able to receive, receive he.

13 Then, little children were brot unto him, that he might lay his hands on them, and pray. And the disciples rebuked them.

14 And Jesus said, Suffer little children, and forbid them not, to come unto me, for, of such is the kingdom of the heavens.

15 And he laid his hand on them, and departed thence.

16 And behold, one coming, said unto him, What good shall I do that I may have eternal life? *

17 And he said unto him, Why callest thou me good? No one is, if one is not, God. But, if thou wilt enter into life, keep the commandments.

18 And he said unto him, Which? And Jesus said, This, Thou shalt not murder. Thou shalt not seduce. Thou shalt not steal. Thou shalt not falsewitness.

19 Honor thy father and thy mother. And thou shalt love thy neighbor, as thyself.

20 The youth said unto him, All these things have I kept from my youth. What lack I yet?

21 And Jesus said unto him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure, in heaven. And come, follow me.

22 And the youth hearing this saying, he departed sorrowful, for he had many possessions.

23 Then Jesus said to his disciples, Verily, I say unto you, that the rich shall hardly enter the kingdom of the heavens.

24 And again, I say unto you, It is easier for a camel to pass the eye of a needle, than for the rich to enter the kingdom of the heavens.

25 And his disciples hearing, were greatly amazed, saying, Who, then, can be saved?

26 And Jesus, beholding them, said unto them, With men, this is impossible; but, with God, all things are possible.

27 Then Peter, answering, said unto him, Behold, we have left all, and followed thee; what, therefore, shall be for us?

28 And Jesus said unto them,

* The original, in the Greek, is *zoën aiónion*, the life of the age, or dispensation. I have followed the common translation, and given this note, that the reader may have full information of the facts.

Verily I say unto you, That ye following me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israël .

29 And every one, who hath forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name, shall receive an hundred fold, and shall inherit everlasting life.

30 But many first shall be last, and last, first.

CHAPTER XX.

1 For the kingdom of the heavens is like a man, a householder, who went out early, in the morning, to hire into his vinyard.

2 And, agreeing with the laborers, for a denarion,* aday, he sent them into his vineyard.

3 And going out, about the third hour,† he saw others standing, in the marketplace.

4 He said unto them, Go ye, also, into the vinyard, and what shall be right, I will give you.

5 And they went. And he went again, about the sixth and ninth hours, and did likewise.

6 And, about the eleventh, going out, he found others standing idle, and he said unto them, Why stand ye here, all the day, idle?

* About seven pence half penny sterling, or about eleven cents United States' money. This was probably full wages for laboring men, in those days, in Judea, and is now, probably, in a great proportion of the world, tho it may seem very small to us.

† Each half of the day, reckoning the day part from 6 o'clock, or sunrise, and the night part from 6 o'clock, or sundown, was divided into 12 equal parts, called hours; 1st, 2d, 3d, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th.

Therefore, the 1st hour was 6, the 2d, 7, &c.; and the 11th was 5, in the afternoon. The 1st watch was from 6, in the evening, to 9; the 2d, from 9 to 12; the 3d, from 12 to 3, and the 4th, from 3 to 6.

7 They said unto him, Because no man hath hired us. He said unto them, Go ye, also, into the vinyard, and whatever shall be right, ye shall receive.

8 And evening being come, the lord of the vinyard said to his steward, Call the laborers, and give them the pay, beginning from the last, unto the first.

9 And they coming, hired about the eleventh hour, they received each a denarion.

10 And the first coming, they supposed that they should receive more. And they, also, received a denarion.

11 And receiving, they murmured against the householder,

12 Saying that, These last have wrought one hour, and thou hast made them equal to us bearing the burthen and heat of the day.

13 And he answering, said to one of them, Friend, I wrong thee not. Agreedst thou not, with me, for a denarion?

14 Take thine and depart. I will give to this last, as also to thee.

15 Or, is it unlawful, for me, to do what I will, with my own? Or, is thy eye evil, because I am good?

16 So, the last shall be first, and the first, last. For many are called, but few, chosen.

17 And Jesus ascending into Jerusalem, took the twelve disciples alone, in the way, and said unto them,

18 Behold, we ascend into Jerusalem, and the Son of man shall be betrayed to the chief priests and scribes, and they shall condemn him to death.

19 And they shall deliver him to the gentiles to be mocked, scourged, and crucified, and the third day to be raised.

20 Then the mother of Zebedee's sons approached him, with her son worshipping and desiring something of him.

21 And he said to her, Wi

CHAPTER XXI.

wouldest thou? And she said unto him, Grant that these, my two sons, may sit, one on the right, and one on the left, in thy kingdom?

22 And Jesus answering said, Ye know not what ye ask. Art thou able to drink the cup, which I am about to drink, and to be baptized with the baptism, in which I am to be baptized? They said unto him, We are able.

23 And he said unto them, Ye shall indeed drink my cup, and be baptized, in the baptism, in which I shall be baptized. But to sit on my right, and on my left, is not mine to give, but for whom it is prepared of my Father.

24 And the ten hearing, were angry at the two brothers.

25 And Jesus calling them said, Ye know that the princés of the gentiles, domineer over them, and the great rule them.

26 But it shall not be so, among you. But whoever among you will be great, be he your minister.

27 And whoever, among you, would be chief, be he your servant.

28 For the Son of man came not to be served, but to serve, and to give his life for many.

29 And they departing from Jerico, much people followed him.

30 And behold two blind sitting by the way, hearing that Jesus was passing, cried, saying, compassionate us, Lord, son of David.

31 And the people commanded them to be silent. And they cried the more, saying, Compassionate us, Lord, son of David.

32 And Jesus standing called them, and said: What will ye *that* I should do unto you?

33 They said unto him, Lord, that our eyes may be opened?

34 And Jesus compassionating *them*, touched their eyes. And immediately, their eyes saw, and they followed him.

CHAPTER XXI.

1 And, when he neared Jerusalem,

and had come into Bethphage unto the mount of Olives, then Jesus sent two disciples,

2 Saying unto them, Go ye into the village overagainst you, and immediately ye shall find an ass tied, and a colt with her. Loosing, bring *them* to me.

3 And, if any one shall say anything unto you, say the Lord hath need of them. And, immediately, he will send them.

4 And all this was done that it might be fulfilled, which was spoken, by the prophet saying,

5 Tell the daughter of Zion, Behold, thy king cometh to thee, meek, and sitting upon an ass, a colt, the son of an ass.

6 And the disciples going and doing as Jesus commanded them,

7 Brot the ass and the colt, and put upon each of them their clothes, and sat *him* on them.

8 And many people spread their garments in the way. And others cut branches from the trees, and strewed in the way.

9 And the people, those forerunning and those following, cried, saying, Hosannah, to the son of David, blessed is he coming in the name of the Lord. Hosannah in the highest.

10 And he entering Jerusalem, the whole city was moved, saying, Who is this?

11 And the multitude said, this Jesus, the prophet, he of Nazareth, of Gallilee.

12 And Jesus entered the temple of God, and expelled all those selling and buying, in the temple, and overthrew the tables of the moneychangers, and the seat of *those* selling doves.*

13 And he said unto them, it is written, My house shall be called the

* These sales were undoubtedly of doves and other things for offerings, and the changes of money for the accommodation of the buyers and sellers, in making payment.

house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him, in the temple, and he healed them.

15 And the chief priests and Scribes seeing the mighty things which he did, and the children crying in the temple, and saying, Hosannah to the son of David, they were offended.

16 And they said unto him, Hearest thou what they say? And Jesus said unto them, yea. Have ye not read that, Out of the mouth of babes and sucklings, thou hast perfected praise.

17 And, leaving them, he went out of the city, to Bethany, and lodged there.

18 And, in the morning, returning into the city, he hungered.

19 And seeing a fig tree, in the way, he came to it, and found nothing on it, if not leaves only, and he said to it, Let no fruit grow on thee, thru the age. And immediately the figtree withered.

20 And the disciples seeing it, marvelled saying, How soon the fig tree withered.

21 And Jesus answering said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this of the fig tree; but also ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And all things whatsoever ye shall ask, in prayer, believing, ye shall receive.

23 And he coming into the temple, the chief priests and elders of the people came unto him teaching, saying, By what power doest thou these things? And who gave thee this power?

24 And Jesus answering said unto them, I also will ask you one word. If ye tell me, I also will tell you, by what power I do these things.

25 The baptism of John, whence was it? from heaven, or from men? And they reasoned among themselves

saying, If we should say, From heaven, he will say unto us, Why then believed ye not him?

26 And, if we should say, From men, we fear the people, for all held John, as a prophet.

27 And, answering, they said unto Jesus, We know not. And he said unto them, Neither tell I you, by what power I do these things.

28 And what think ye? A man had two children, and, coming to the first, he said, Child, go, work today, in my vinyard.

29 And he answering, said, I will not. But, afterward, repenting, he went.

30 And coming to the second, he said likewise. And he answering, said, I go sir, and went not.

31 Whether of the two did the father's will. They said unto him, The first. Jesus said unto them, Verily I say unto you, That publicans and harlots shall precede you into the kingdom of God.

32 For John came to you, in the way of righteousness, and ye believed him not. But the publicans and harlots believed him. And ye, afterward, seeing, repented not, that ye might believe him.

33 Hear ye another parable. A certain man, a housholder was, who planted a vinyard, and made a hedge about it, and digged a winpress in it, and built a tower, and let it to the husbandmen, and departed.

34 And, when the time of the fruits approached, he sent his servants to the husbandmen to receive his fruits.

35 And the husbandmen taking his servants, truly they beat one, and they killed one, and they stoned one.

36 And again he sent other servants, beside the first, and they did to them, in like manner.

37 And last, he sent unto them his son, saying, They will reverence my son.

38 But the husbandmen seeing the son, they said among themselves,

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This is the heir, come, we will kill him, and take his inheritance.

39 And taking him, they cast him out of the vinyard and slew him.

40 Therefore, when the Lord of the vinyard shall come, What will he do unto these husbandmen?

41 They said unto him, he will miserably destroy these wicked husbandmen, and hire the vinyard to other husbandmen, who will render to him the fruits, in their times.

42 Jesus said unto them, Have you never read, in the Scriptures, The stone, which the builders rejected, is become the head of the corner? This hath come from the Lord, and is marvelous, in our eyes.

43 By this, I say unto you, That the kingdom of God shall be taken from you, and shall be given to a nation forthbringing the fruits of it.

44 And he falling on this stone, shall be broken. And, on whom this shall fall, it shall winnow him.*

* The common translation is, *shall grind him to powder*. The meaning of grinding to powder, if it has any meaning, is, to utterly destroy the present mode of existence. The original verb has no such meaning. And this construction is not according to the tenor and meaning of the gospel, and Christ's mission. And he says, expressly, that he came, not to destroy, but to save. The meaning of the Greek verb is, to winnow, i. e. to separate grain from the chaff. This means to cleanse, and fit properly for good and wholesome use. This is in accordance with the gospel principle, and the great design and end of Christ's mission, which was to cleanse and reform mankind, and fit them for a more glorious and better use.

Mr. Page, in his commentary, seems to have fallen into the same erroneous notion of utter destruction. This passage, probably, alludes to the manner of stoning to death, by the Jews, which was one way of executing criminals. The witnesses, by whose testimony the criminal was condemned, two at least, stood on a place, or scaf-

45 And, the chief priests and Pharisees hearing his parables, knew that he spake concerning them.

46 But seeking to handle him, they feared the multitudes, because they held him as a prophet.

CHAPTER XXII.

1 AND Jesus answering, spake unto them again, in parables, saying, 2 The kingdom of the heavens resembleth a man, a king, who made a marriage for his son.

3 And he sent his servants to call those invited to the marriage, and they would not come.

4 Again he sent other servants, fold, twelve or fourteen feet high. The criminal was laid on the ground, in a proper situation below them. The first witness endeavored to crush him, with a large stone. If he did not, then two took a stone, as large as they could lift, and dropped it upon his breast. This stone, that falls upon the sinner, is not, in the text, represented as crushing him, but as sifting him, that is, so breaking and destroying his sinful habits and propensities, as to separate him entirely from them, and make him a fit subject for the gospel kingdom. And, no doubt, many sinners have felt and owned the blessed and blessing influences of this stone, upon them, in changing them, and winnowing them from their old sinful habits, and making them mete subjects of the gospel kingdom.

The Greek verb is *likmaō*, or *likmainō*, and means to fan, winnow, or cleanse grain, by separating it from the chaff, and all fine and lighter stuff, by shaking. The noun was *likmos*, or *leiknon*, an instrument used in cleansing grain, by shaking. After shaking the grain in the large broad fan, the light stuff would arise over the grain, when it was brushed off, and then shaken again, and so on, until the grain was cleansed. This machine continued in use until the fan-wheel winnowing machine superseded it, and run it out of use. I can well remember the fan, and its use. It was probably in common use, until about 50 or 60 years ago.

saying, Tell those invited, Behold, I have prepared my breakfast.* My oxen and my fatlings are killed; and all things ready. Come to the marriage.

5 And they disregarding it, went, this to his field, and this to his merchandize.

6 And the others overpowering his servants, insulted *them*, and slew *them*.

7 And the king hearing *it*, was angry. And sending his armies he destroyed those murderers, and burned their city.

8 Then he said unto his servants, Truly, the wedding is ready, and those invited were not worthy.

9 Go ye, therefore, into the highways, and whomever ye shall find, invite to the wedding.

10 And the servants going into the highways, collected all those they found, good and bad. And the wedding was filled with guests.

11 And the king coming to see the guests, he found there a man not having on the wedding garment.

12 And he said unto him, Friend, how camest thou here, not having the wedding garment? And he was dumb.

13 Then the king said to his servants, Bind his hands and feet, and take him away, and cast him into outer darkness. There shall he wailing and gnashing of teeth.

14 For many are called, but few chosen.

15 Then, the Pharisees going, took counsel, how they might entangle him, in talk.

16 And they sent unto him their disciples, with the Herodians, saying, Master, we know that thou art un-

* This is commonly translated supper. The Greek word is *ariston*, and is rendered, in the Lexicon, the first meal, breakfast, the meal taken before going to battle, or to work, generally at sunrise. This was the primitive meaning of the word, tho in after times, it was used occasionally for dinner and supper.

disguised, and teachest the way of God, in truth, and troublest not thyself for any one, for thou regardest not the face of men;

17 Tell us, therefore, what thinkest thou? Is it lawful to pay tribute to Cæsar, or not?

18 And Jesus knowing their wickedness, said, ye hypocrits, why tempt ye me?

19 Show me the tribute money. And they bro't him a denarion. [See note, p. 36.]

20 And he said unto them, Whose is this image and superscription?

21 They said unto him, Cæsar's. Then he said unto them, Give unto Cæsar, what are Cæsar's, and unto God, what are God's.

22 And hearing, they marvelled, and, leaving him, they departed.

23 On that day, the Sadducees came to him, they saying *that* no resurrection is, and asked him,

24 Saying, Master, Moses said, If a man shall die, having no children, his brother shall marry his woman, and raise up seed to his brother.

25 And seven brethren were among us. And the first marrying died, having no seed, he left his wife to his brother.

26 And likewise the second, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose of the seven shall be the woman, for all had her?

29 And Jesus answering, said unto them, Ye err, not knowing the scriptures, nor the power of God.

30 For, in the resurrection, they marry not, nor are given in marriage; but are, as the angels of God, in heaven.

31 But concerning the resurrection of the dead, Have ye not known what was spoken from God, saying,

32 I am the God of Abraham, and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living.

CHAPTER XXIII.

33 And the people hearing, were astonished, at his doctrine.

34 And the Pharisees hearing that he had silenced the Sadducees, they assembled together.

35 And one of them, a lawyer, questioned, tempting him, and saying,

36 Master, which is the great commandment, in the law ?

37 And Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like it, Thou shalt love thy neighbor, as thyself.

40 On these two commandments, all the law and the prophets hang.

41 And the Pharisees being assembled, Jesus asked them,

42 Saying, What think ye of Christ; whose son is he? They said unto him, of David.

43 He said unto them, How then in the spirit, did David call him Lord, saying,

44 The Lord said, unto my Lord, Sit thou, on my right, until I shall make thy enemies thy footstool?

45 If, therefore, David called him Lord? How is he his son?

46 And no one could answer him a word. Nor did any one, from that day, interrogate him.

CHAPTER XXIII.

1 THEN Jesus spake to the people and to his disciples,

2 Saying, the Scribes and Pharisees sit in Moses' seat.

3 Therefore, all, which they require you to observe, observe and do. But do not according to their works; for they say and do not.

4 For they bind heavy burthens, and greivous, and lay them upon men's shoulders, but move them not, with one of their fingers.

5 And all their works are done to be seen of men. They widen their philacteries, and enlarge the borders of their garments.

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6 They love the uppermost rooms, at feasts, and the chief seats, in the synagogs,

7 And greetings, in the markets, and to be called, by men, Rabbi, Rabbi.

8 But be ye not called Rabbi, for one is your leader, Christ, and ye all are brethren.

9 And call no man your father, upon the earth, for one is your father he, in the heavens.

10 Nor be ye called leaders, for one is your leader, Christ.

11 And he greater among you, be he your servant.

12 And whoso will exalt himself, shall be abased. And whoso will abase himself, shall be exalted.

13 Woe unto you Scribes and Pharisees, hypocrites, for you devour widows' houses; and, for a pretense, make long prayer. Therefore, ye shall receive the greater condemnation.*

14 Woe unto you Scribes, and Pharisees, hypocrites, for ye shut the kingdom of the heavens, against men; for ye yourselves enter not, neither suffer ye those coming to enter.

15 Woe unto you Scribes and Pharisees, hypocrites, for ye encompass sea and land to make one proselyte, and when made, ye make him two fold more the son of gehennè, than yourselves.

16 Woe unto you, blind guides, you saying, Whoever shall swear by the temple, it is nothing. But whoever shall swear by the gold of the temple, he is indebted.

17 Ye fools and blind, which is greater, the gold, or the house sanctifying the gold?

18 And whoever shall swear by the altar, it is nothing. But whoever shall swear by the gift, upon the altar, he is indebted.

* Kríma, the Greek word, is a law term, and means the sentence, or condemnation of a criminal after a trial, and finding of guilty.

19 Ye fools and blind. For, which is greater, the gift, or the altar sanctifying the gift.

20 He, therefore, swearing, by the altar, sweareth by it, and all upon it.

21 And he swearing, by the temple, sweareth by it, and by him dwelling therein.

22 And he swearing, by the heaven, sweareth by the throne of God, and by him sitting thereon.

23 Woe unto you, Scribes and Pharisees, hypocrites, for ye tithe mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ye should have done, not omitting those.

24 Ye blind guides, straining at a gnat, and swallowing a camel.

25 Woe unto you, Scribes and Pharisees, hypocrites, for you cleanse the outside of the cup and platter; but within, ye abound in robbery and excess.

26 Thou blind Pharisee, cleanse first that within the cup and the platter, that that without them *may be* clean also.

27 Woe unto you Scribes and Pharisees, hypocrites, for ye are like whited sepulchers, which are truly beautiful without, but within are filled of the bones of the dead and all uncleanness.

28 Thus, also, outwardly, ye appear beautiful unto men, but, within ye are full of hypocrisy and iniquity.

29 Woe unto you Scribes and Pharisees, hypocrites, for ye build the tombs of the prophets, and garnish the sepulchers of the righteous.

30 And say, if we had been in the days of our fathers, we would not have been partakers, with them, in the blood of the prophets.

31 Therefore, ye witness to yourselves, that ye are the sons of the slayers of the prophets.

32 Ye, therefore, fill the measure of your fathers.

33 Ye serpents, generation of vi-

pers, how will you escape the judgment of Gehenné.

34 By this, behold, I send unto you prophets, and wise *men*, and Scribes, and *some* of them ye kill, and crucify, and *some* of them ye scourge, in your synagoges, and persecute from city to city,

35 That, upon you, may come all the righteous blood shed upon the earth, from righteous Abel, unto the blood of Zachariah, son of Barrachiah, whom ye slew, between the temple and the altar.

36 Verily, I say unto you, that all these things shall come upon this generation.

37 Jerusalem, Jerusalem, that killest the prophets, and stonest the sent unto thee. How often would I have gathered thy children, as a hen gathereth her chickens, under the wings, and you would not.

38 Behold, your house is left unto you desolate.

39 For, I say unto you, that you shall not see me, from this time, until you shall say, Blessed is he coming, in the name of the Lord.

CHAPTER XXIV.

1 AND Jesus going out departed from the temple. And his disciples came to show him the buildings of the temple.

2 And Jesus said unto them, See you not all these things? Verily, I say unto you, not one stone shall be left there upon a stone, that shall not be thrown down.

3 And he sitting upon the mount of Olives, his disciples came unto him privately, saying, Tell us when these things shall be, and what the sign of thy coming, and of the end of the age?

4 And Jesus answering, said unto them, Take heed that no one deceiveth you.

5 For, many will come, in my name, saying, I am the Christ, and shall deceive many.

6 And ye shall hear wars, and rumors of wars. See *and* be ye not

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troubled; for all things must come to pass. But the end is not yet.

7 For nation will rise up against nation, and kingdom against kingdom. And famines, and pestilences, and earthquakes shall be, in diverse places.

8 And all these *are* the beginning of sorrows.

9 Then they will deliver you to affliction, and they will kill you. And ye shall be hated of all nations, for my name.

10 And then many shall be offended, and shall betray each other, and shall hate each other.

11 And many false prophets shall arise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall cool.

13 But he enduring, to the end, he shall be saved.

14 And this gospel of the kingdom shall be preached, in all the world, for a testimony, to all nations. And then the end shall come.

15 When, therefore, you shall see the abomination of desolation, described, by Daniel, the Prophet, standing in the holy place. He knowing, know he.

16 Then, those, in Judeä, shall flee to the mountains.

17 He, upon the house top, descend not to take any thing from his house.

18 And he, in the field, return not to take his clothes.

19 And woe unto those pregnant, and to those nursing, in those days.

20 And pray that your flight may not be, in the winter, nor, on the sabbath.

21 For then great tribulation shall be, such as has not been, from the beginning of the world, unto this time, no, nor ever shall be.

22 And, if those days shall not be shortened, all flesh* cannot be

*This is commonly rendered, no flesh. The Greek words are *pasa all sarx*, flesh, which gives a very different signification to the reading.

saved. But for the elect, those days shall be shortened.

23 Then, if any one shall say unto you, behold here is Christ, or there, believe him not.

24 For false Christs and false prophets shall arise and shall show great signs and wonders, so that, if possible, they would deceive also the elect.

25 Behold, I have foretold you.

26 Wherefore, if they should say unto you, behold, he is in the desert; go not out. Behold, he is in the chambers, believe not.

27 For the lightning cometh from the east and shineth unto the west. So, also, shall be the coming of the Son of man.

28 For where the carcass is, there the eagles will be gathered.

29 Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

30 And then the sign of the Son of man shall appear in the heaven. And then all the tribes of the earth shall mourn, and they shall see the Son of man coming upon the clouds of heaven, with power and much glory.

31 And he shall send his angels, with the sound of a great trumpet, and they shall gather his elect from the four winds, from the points of the heavens, unto the other points.

32 And now learn the parable of the fig tree. When the branch is tender, and forthputteth leaves, ye know that summer is near.

33 So also you, when ye shall see all these things, know that it is near, at the door.

34 Verily, I say unto you, this generation shall not pass, till all these shall be fulfilled.

35 The heaven and the earth shall pass, but my words shall not pass.

36 But of that day and hour no one knoweth; not the angels of the

heavens, and, if not my father, no one.

37 But, as the days of Noah, so, also, shall be the coming of the Son of man.

38 For, as it was, in the days, before the flood, *they were* eating and drinking, and marrying and marriage-giving, until the day Noah entered the ark.

39 And they knew not until the flood came, and destroyed all. So, also, shall be the coming of the Son of man.

40 Then two shall be in the field, one shall be taken and one shall be left.

41 Two shall be grinding, in a mill. One shall be taken and one shall be left.

42 Watch, therefore, for ye know not, in what hour your Lord shall come.

43 But know this; that, if the house master could know, at what watch, the thief would come, he, therefore, would watch, and not suffer his house to be broken.

44 Therefore, be ye also ready, for, in the hour, ye think not, the Son of man shall come.

45 Who, therefore, is a wise and faithful servant, whom his lord hath appointed over his household, to give them food, in season;

46 Happy that servant, whom, his lord coming, he shall find so doing.

47 Verily, I say, unto you, that he will appoint him over all his goods.

48 But, if that evil servant shall say, in his heart, the lord delayeth to come,

49 And shall begin to beat his fellow-servants, and to eat and drink with the drunken,

50 The lord of that servant will come, in a day, in which he expecteth not, and, in an hour, he knoweth not,

51 And will destroy him, and appoint him his portion, with the hypocrites. There shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 The kingdom of the heavens is

like ten virgins, who taking their lamps, went to meet the bridegroom.

2 And five were wise, and five foolish.

3 The foolish taking their lamps, took no oil with them.

4 And the wise took oil in their vessels, with their lamps.

5 And the bridegroom tarrying, all slumbered and slept.

6 And, at midnight, a cry was made, Behold, the bridegroom cometh, forthgo to meet him.

7 Then all those virgins arose and trimmed their lamps,

8 And the foolish said, Give us of your oil, for our lamps are extinguished.

9 And the wise answered saying, Perhaps enough may not be for us and you. But go ye rather to the sellers and buy for yourselves.

10 And they going to buy, the bridegroom came, and the ready entered with him into the marriage, and the door was shut.

11 And, afterwards came, also, the other virgins, saying, Lord, Lord, open unto us.

12 And he answering said, Verily I say unto you, I know you not.

13 Watch ye, therefore, for ye know not the day, nor the hour, in which the Son of man shall come.

14 For *the kingdom of heaven is*, as a man sojourning, who called his own servants and delivered to them his goods.

15 And, to one, he gave five talents; to another, two; and, to another, one. To each, according to the peculiar ability, and departed immediately.

16 And he receiving the five talents, traded with them, and made five other talents.

17 And likewise he *having* the two, gained other two.

18 But he receiving one, going, digged, in the earth, and hid his Lord's money.

19 And, after a long time, the Lord of those servants came and held a talk with them.

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20 And he receiving the five talents coming, brought other five talents saying, Lord, thou gavest me five talents. Behold, I have gained other five talents, beside them.

21 Then his Lord said unto him, Well, good and faithful servant. Thou wast faithful over few things, I will appoint thee over many. Enter thou into the joy of thy Lord.

22 He receiving the two talents also coming, said, Lord, thou deliveredst me two talents. Behold, I have gained other two talents, beside them.

23 His Lord said unto him, Well, good and faithful servant, thou wast faithful with a little. I will appoint thee over much. Enter thou into the joy of thy Lord.

24 Then he coming, who had received the one talent, said, Knowing that thou art a hard man, reaping where thou hast not sown and gathering where thou hast not strewed;

25 I feared, and, going, I hid thy talent,* in the earth. Behold, thou has thy own.

26 Then his Lord answering, said unto him, Thou wicked and slothful servant, thou knowest that I reap where I have not sown, and gather where I have not strewed.

27 Thou shouldest, therefore, have put my money to the exchangers, and, coming, I might have received my own, with interest.

* First a Jewish silver coin worth, £342 13s 9d sterling. Second, a golden talent, worth, £5475, but of what country it is not said. Third. A Grecian talent worth £193, 15s. Fourth, a Jewish weight reduced to English Troy weight is 189lb 8oz 15dwt 17gr. and 1-7. Fifth. The common Attick talent is 1b56 11oz 17gr 1-7 Troy weight. Sixth. The Egyptian talent was 1b75 11oz 14dwt 6gr Troy weight. Seventh. The talent of Alexandria was 1b91 15dwt Troy weight. Eighth. The talent of Antioch was 1b341 6oz 4dwt 6gr Troy weight. The text tells not the kind of talent.

28 Take, therefore, the talent from him, and give it to him having the ten talents.

29 For, to him having all, shall be given, and he shall abound. And, from him having not, what he hath shall be taken from him.

30 And cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth.

31 And when the Son of man shall come, in his glory, and all the holy angels with him, then he will sit upon the throne of his glory,

32 And all nations shall be gathered before him. And he shall separate them from each other, as a shepherd divideth the sheep from the goats.

33 And he will surely sit the sheep, on his right, and the goats, on his left.

34 Then will the king say unto them, on his right, Come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world.

35 For I hungered, and ye fed me: I thirsted, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then the righteous answering, will say unto him, Lord, when saw we thee hungry, and fed thee; or thirsting, and gave drink:

38 And when saw we thee a stranger, and took thee in; or naked, and clothed thee:

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King answering will say unto them; Verily, I say unto you, for that ye have done it to one of these, the least of my brethren, ye have done it unto me.

41 Then will he say also to them on the left, depart from me, ye working iniquity, into the aionion fire, prepared for the Devil and his angels.*

* This is, the fire of the age or dispensation, and denoting a long endur-

42 For I hungered, and ye fed me not; I thirsted, and ye gave me no drink,

43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.

44 Then they will also answer him, saying, When saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and ministered not unto thee?

45 Then he will answer them, saying, Verily, I say unto you, in as much, as ye did it not unto one of the least of these, ye did it not unto me.

ed state of tribulation. Fire is the favorite metaphor of the old and new testaments to represent the sufferings of nations and communities, or the divine judgments upon them. This probably alludes to the sufferings of the Jews, as a nation, and probably has an allusion to the escape goat, under the law.

† The Greek word is kolasis, which is interpreted, in the Lexicon, the act of clipping, or pruning, generally restriction, restraint, reproof, check, chastisement, punishment. The Greek verb is kolazo, or kelaō, and is interpreted, in the Lexicon, to cut off, take from, to curtail, to clip, to mutilate; hence, to prune, to chastise, to correct, to check, to moderate, to chide, to rebuke, to punish, to keep back, to hinder, to repress, to restrain, to keep down. From the same source we derive our nouns, cultivation, colony, and colonel, and the verbs, cultivate and colonize. The Latin verb, coleo, is also the same. In the Latin translation, kolasis is rendered supplicium, which means a state of praying, or supplication, and the verb, supplico is from the same source. From the Latin we get our noun, supplication, and verb supplicate. The common English translation signifies eternal destruction, and never ending future punishment. From these explanations given, I leave it to the candid reader to make his own comments, and conclude whether the text has any such meaning, as is given to it, in our common translation.

46 And these shall depart into the correction† of the age, and the righteous into the life of the age.

CHAPTER XXVI.

1 And it came to pass that, when Jesus had finished all these sayings, he said unto his disciples.

2 Ye know that, after two days will be the passover, and the son of man will be betrayed to be crucified.

3 Then the chief priests and the scribes and the elders of the people assembled, in the Court-yard of the high priest, called Cañaphas,

4 And consulted that they might take Jesus, by craft, and crucify him.

5 And they said, not on the feast, that no tumult be made, among the people.

6 And Jesus being in Bethany, in the house of Simon, the léper,

And further; this is undoubtedly a prediction concerning the two dispensations, Mosaic and Christian. The departure of the wicked into *kolasis aionion* undoubtedly means the refusal of the Jews to accept the Christian dispensation, and continuing in the old Mosaic doctrine. And, by means of this obstinacy, they have now been suffering this correction, or chastisement for 1845 years. And, also, the righteous, or Christian believers, have been enjoying this *zoën aionion*, during the same time. I ask, is any prophecy more clear and apparent, in its prediction, or more complete in its fulfillment? Beside, if it should be allowed to be a fair translation to render the two passages everlasting punishment and life eternal, it is also a fact that the Greek word is *aionion*. Therefore if we call it eternal punishment and eternal life, it does not aid the orthodox construction much. For eternal is derived from the Latin adjective *Aeternus* which is derived from the Latin noun *Aetas*, an age, one year. And no word in the English is more equivocal in its meaning or longevity, than *eternal*. We often hear people tell their children to cease their eternal noise, and also hear people tell each other to hold their eternal gab. In one of the old English ballad, on one of their great days of

7 A woman came to him having an alabaster box of precious ointment and poured it upon his head reclining at table.*

8 And the disciples seeing *it*, were displeased, saying, to what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 And Jesus knowing, said, Why give ye the woman trouble? For she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not al-

12 For, in pouring this ointment upon my body, she hath done it for my burial.

13 Verily, I say unto you that wherever this gospel shall be preached, in all the world, this, also, which she hath done, shall be told, for a memorial of her.

14 Then, one of the twelve called Judas Iscariot going to the chief priest,

15 Said, What will ye give me, and I will deliver him to you? And they said unto him, Forty arguria. †

16 And, from that time, he sought opportunity to betray him.

17 And on the first of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover.

18 And he said, Go ye into the rejoicing, we find the following :

From mora till night, the eternal laram rang."

And it is well known that bells, on such occasions, never begin to ring till sunrise, and never ring after sundown. See Luke 16 : 24.

* In those times, people did not sit at table to eat, as is the present fashion, in Europe and America, but sat upon low seats, or cushions, on the floor, the victuals also being placed on the floor, or on low stools which brought the guests into a kind of reclining posture.

† This is a small silver coin, of which I can find no explanation of the value.

city, to some one and say unto him, The teacher saith, My time is near, I will eat the passover with thee, with my disciples.

19 And the disciples did as Jesus had commanded them, and prepared the passover.

20 And the evening coming, he sat with the twelve.

21 And they eating, he said, Verily, I say unto you, that one of you will betray me.

22 And being very sorrowful, each one began to say unto him, Lord, am I the one?

23 And answering he said, he that dippeth his hand with me, in the dish, the same will betray me.

24 Truly the son of man goeth, as it is written of him; but woe unto that man, by whom the son of man shall be betrayed. It had been good for that man, if he had not been born.

25 Then Judas, who betrayed him, answering, said, Rabbi, am I the one. And he said unto him, Thou sayest.

26 And they eating, Jesus taking bread and blessing *it*, broke *it*, and gave it to his disciples and said, Take, eat, this is my body.

27 And taking the cup, and giving thanks, he gave unto them, saying, drink ye all of it,

28 For this is my blood of the new testament shed for many, for the remission of sins.

29 And I say unto you that, henceforth, I will not drink this fruit of the vine, untill that day, when I shall drink it new, with you, in the kingdom of my father.

30 And singing an ode, they departed to the mount of Olives.

31 Then Jesus said unto them, ye all shall be offended in me, in this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered.

32 And after I shall arise, I will precede you into Galilee.

33 And Peter answering, said unto

him, And, if all shall be offended, in thee, I will not be offended.

34 Jesus said unto him, Verily, I say unto thee, that, in this night, before the cock shall crow, thou shalt deny me thrice.

35 And Peter said unto him, tho I should die with thee, yet I will not deny thee.

36 Then Jesus came, with them to the place called Gethsemane, and said to the disciples, sit ye here, while I going, shall pray yonder.

37 And taking Peter and the two sons of Zebedee, he began to sorrow and be heavy.

38 Then he said, my soul is sorrowful unto death. Tarry ye here, and watch with me.

39 And advancing a little, he fell on his face, praying and saying, My Father, if it is possible, may this cup pass from me? But not as I will, but as thou:

40 And coming to his disciples and finding them sleeping, he said unto Peter, could ye not watch with me one hour?

41 Watch and pray that ye enter not into temptation. The spirit truly is willing, but the flesh weak.

42 Again, going the second time, he prayed, saying, My Father, if this cup cannot pass from me, if I should not drink it? Thy will be done?

43 And coming, he found them again sleeping, for their eyes were heavy.

44 And he left them, and going, he prayed the third time, speaking the same words.

45 Then coming to his disciples, he said unto them, Sleep the remainder, and rest ye. Behold, the hour cometh, and the Son of man will be betrayed into the hands of sinners.

46 Arise be we gone. Behold he betraying me, cometh.

47 And he yet speaking, lo, Judas, one of the twelve, came, and, with him, much people, with swords staffs; from the chief priest and elders of the people.

48 And he betraying him, gave them a sign, saying, Whomever I shall kiss, he is *the one*, seize him.

49 And coming immediately to Jesus, he said, Hail Master, and kissed him.

50 And Jesus said unto him, Companion, for what comest, thou? Then coming, they laid hands upon Jesus and took him.

51 And behold, one of them, with Jesus, extending his hand, drew his sword, and, striking the servant of the high priest, cut off his ear.

52 Then Jesus said unto him, Return thy sword, into its sheath, for all taking the sword, shall perish by the sword.

53 Or thinkest thou that I cannot now pray to my Father, and he would give me more than twelve legions of angels?*

54 How, then, shall the scriptures be fulfilled; that thus it must be.

55 In that hour, Jesus said unto the people, are ye come as against a thief, with swords and staffs to take me? I sat with you daily teaching, in the temple, and ye took me not.

56 And all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 And they taking Jesus, led him to Caiaphas, the high priest, where the scribes and elders were assembled.

58 And Peter followed him, at a distance, to the court-yard of the high priest, and, going within, he sat with the servants to see the end.

59 And the chief priests, and the elders and all the council sought false-witnesses against Jesus, that they might kill him.

60 But they found none. And many false-witnesses coming, they found none. And, lastly, two false-witnesses coming,

61 They said, He said he would destroy the temple of God and, in three days, he could rebuild it.

* This was a body of Roman soldiers consisting of 6000 foot and 300 horse.

CHAPTER XXVII.

62 And the high priest arising, said unto him, Answerest thou nothing? What testify these against thee?

63 And Jesus was silent. And the high priest answering, said unto him, I adjure thee, by the living God, that thou tellest us, if thou art the Christ, the son of God.

64 Jesus said unto him, Thou hast said. But I say unto you, hereafter, ye shall see the Son of man sitting at the right of power and coming in the clouds of heaven.

65 Then the high priest rent his garments, saying, That he blasphemeth. What need more have we of witnesses? Now ye have heard his blasphemy.

66 What think ye? And they answering said, he is guilty of death.

67 Then they spat in his face, and buffeted him, and smote him,

68 Saying, Thou Christ, prophecy unto us, who smote thee?

69 And Peter sat without, in the court, and a damsel came unto him saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And he going into the porch, another maid saw him, and said to those there, This also was with Jesus of Nazareth.

72 And again he denied, with an oath, that he knew not the man.

73 And after a little while, the bystanders coming, said to Peter, Truly thou art one of them, for thy speech also maketh thee false.

74 Then he began to curse and to swear that he knew not the man. And, immediately, the cock crew.

75 And Peter remembered the word of Jesus, saying, unto him, that before the cock should crow, thou shalt deny me thrice. And, departing, he wept bitterly.

CHAPTER XXVII.

1 And the morning having come, all the chief priests and the elders of the people took counsel against Jesus, how they might kill him.

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2 And, binding him, they led and delivered him to Pontius Pilate, the governor.

3 Then Judas, who betrayed him, when he was condemned, having repented, brot the thirty *pieces* of silver to the chief priest and the elders, [See note. p. 47]

4 Saying, I have sinned, in betraying innocent blood, And they said, What to us? See thou to it.

5 And, having thrown down the silver, in the temple, he departed, and going, he hanged *himself*.

6 And the chief priests taking the silvers, said, It is not lawful to put them into the treasury, because it is the price of blood.

7 And taking council, they bought the potter's field, for the burial of strangers.

8 Therefore, that field has been called the field of blood, unto this day.

9 Then was fulfilled what was spoken, by Jeremiah, the prophet, saying, And they took the thirty silvers, the price of the valuation, at which they valued the sons of Israël,

10 And gave them for the potter's field, as the Lord had appointed, for me.

11 And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And, being accused by the chief priest and elders, he answered not.

13 Then Pilate said unto him, Hearest thou not how much they testify against thee?

14 And he answered him not a word. And the governor marvelled greatly

15 And at the feast, the governor was accustomed to release, to the people, a prisoner, whom they would.

16 And they then had a notorious prisoner, called Barrabbas.

17 They, therefore, being assembled, Pilate said unto them, Whom

49

will ye that I shall release unto you? Barrabbas, or Jesus, called the Christ?

18 For he knew that for envy they had delivered him.

19 And being seated, on the judgment seat, his wife sent to him, saying, Do nothing to that good *man*, for I have suffered much, this day, in a dream concerning him.

20 But the chief priest and elders persuaded the people that they would ask Barrabbas, and slay Jesus.

21 And the governor answering said unto them, whom of the two shall I release unto you? And they said Barrabbas.

22 And Pilate said unto them, What shall I then do with Jesus, called the Christ? They all said unto him, *bè* he crucified.

23 And the governor said, Why, what evil hath he done? But they cried more vehemently, saying, Be he crucified.

24 And Pilate seeing that he could prevail nothing, but rather a tumult was made, taking water, he washed his hands, before the people, saying, I am innocent of the blood of this just *person*. Behold ye.

25 And all the people answering, said, his blood be upon us and upon our children.

26 Then he released unto them Barrabbas. And, scourging Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor taking Jesus into the court-yard, they gathered unto him the whole band.

28 And striping him, they put on him a scarlet robe.

29 And plating a crown of thorns, and placing it upon his head, and a reed in his right hand, they kneeled unto him, saying, Hail, King of the Jews.

30 And spitting on him, they took the reed, and struck him upon the head.

31 And, when they had mocked him, they took from him the scarlet

robe, and put on him his own clothes, and led him away to be crucified.*

32 And coming out, they found a man of Cyrenè, named Simon, him they compelled to bear his cross.

33 And coming into a place called Golgotha, which is called a place of skull,

34 They gave him vinegar mingled with gall. And, having tasted, he would not drink.

35 And having crucified him, they divided his garments casting lot, that *it* might be fulfilled, which was spoken, by the prophet; *saying*, They parted my raiment among them, and upon my vesture they cast lots.

36 And, sitting down they watched him there.

* It seems not to be well settled, on what point of accusation, Jesus was condemned. In the hearing before the chief priests, elders and all the council, it appears that he was probably condemned, by that body, which was the highest court, the sunhedrion or great council, for blasphemy. For, it is stated, after the hearing, XXVI, 65, Then the high priest rent his clothes, saying, He blasphemeth, what need more have we of witnesses, now ye have heard his blasphemy? 66 What think ye? And they answering said, He is guilty of death. He was then bound and led to Pilate. After he had examined him, probably, on the Roman law, he said he found no fault, in him, and proposed to release him. But the Jews became so clamorous that Pilate feared a sedition, and therefore delivered him to the Jews to be crucified. But it is worthy of notice that Pilate passed no sentence; but simply delivered him to the Jews to be crucified, and probably, on their accusation as recorded above. It is probable that nothing was, in the Roman code, on which Pilate could condemn him. It is true that it is stated that they sat up, over him his accusation, as above stated; but that accusation was not against the Jewish law, but against the Roman government, if any, and treason. In the 15th ch. of Mark we have the same account with little variation.

CHAPTER XVII.

37 And they sat up over his head this accusation of him written: This is Jesus, the king of the Jews.

38 Then two thieves were crucified, with him; one, on the right and the other on the left.

39 And they bypassing, blasphemed him, wagging their head,

40 And saying, Thou destroying the temple and rebuilding in three days, save thyself. If thou art the Son of God, descend from the cross.

41 Also the chief priests, with the Scribes and elders and Pharisees mocking, said,

42 He saved others, himself he can not save. If he is the king of Israël, come he down from the cross, and we will believe him.

Luke relates the facts substantially the same as Matthew and Mark. But he is a little more explicit concerning the sentence. He says XXIII, 24. And Pilate gave sentence that it should be, as they required. He therefore only confirmed the sentence of the sunhedrion, which undoubtedly was for blasphemy, for that was the only thing, of which they accused him. And it is perfectly clear that Pilate, as Roman governor, gave no sentence, except the permission to execute their own. It is true that Pilate sent him to Herod, who finding no fault in him, sent him back to Pilate.

John XVIII, 31, is more explicit: After Pilate had examined him, and found no fault in him, probably, by the Roman law, he said, Take ye him and judge him according to your law. They said, It is not lawful for us to put any man to death. After another hearing, and communication with the Jews, and a further assertion that he found no fault in him, to appease the people and prevent a tumult, He delivered him to them to be crucified. Therefore it appears, from the whole account, given by the four evangelists, that he was condemned, by the Jewish sunhedrion for blasphemy, and, as they had no power to put to death, except by permission of the Roman governor, Pilate gave that permission, and the Jewish sentence was executed.

43 He trusted in God, deliver he him now; will he save him? For he said, I am the son of God.

44 The thieves, also, who were crucified with him, reviled him.

45 And, from the sixth hour, until the ninth hour, darkness was upon all the land.

46 And about the ninth hour, Jesus cried, with a loud voice, Eli, eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

47 And some of them standing there said that he calleth for Elijah.

48 And, immediately, one of them taking a sponge full of vinegar, and, putting it on a reed, gave him drink.

49 And the rest said, Forbare, we will see if Elijah will come, saving him.

50 And Jesus crying again, with a loud voice, expired.

51 And, behold, the veil of the temple was rent into two, from the top to the bottom, and the earth, shook and the rocks were rent,

52 And, the graves were opened and many bodies of the righteous dead arose,

53 And coming out of the graves, after his resurrection, and entered the holy city, and appeared unto many.

54 And the centurion, and they with him, watching Jesus, seeing the earthquake, and the things done, they feared greatly, saying, Truly, this was the Son of God.

55 And many women were there, those following Jesus from Galilee, beholding, at a distance, ministering unto him,

56 Among whom were Mary Magdalen, and Mary the mother of James and Josès, and the mother of Zebebee's sons.

57 And the evening being come, a rich man, from Arimathea, named Joseph, who also himself, was a disciple of Jesus,

58 He coming to Pilate, begged

M A T T H E W.

the body of Jesus. Then Pilate commanded the body to be delivered.*

59 And Joseph taking the body, wrapped it in a clean linen cloth,

60 And laid it in his new tomb, which he had hewed in the rock, and rolled a great stone upon the door of the sepulcher, and departed.

61 And Mary Magdalen and the other Mary were there sitting over-against the sepulcher.

62 And, on the morrow, which is the preparation, the chief priest and pharisees came to Pilate,

63 Saying, Lord, we remember that this deceiver said, when living, After three days, I will arise again.

64 Command, therefore, the sepulcher to be made secure until the third day, lest his disciples coming, by night, should steal him, and say to the people, He hath arisen from the dead, and the last error will be worst than the first.

65 And Pilate said, You have a guard, go make it as secure as you can.

66 And going, they sealed the stone, and secured the sepulcher, with a guard.

CHAPTER XXVIII.

1 AND, after the sabbath, as it began to dawn towards the first, after the sabbath, Mary Magdalen, and the other Mary came to see the sepulcher.

2 And, behold, a great earthquake was, for the angel of the Lord having descended from heaven, coming, had rolled the stone from the door, and sat upon it.

* Christ having been condemned and executed as a malefactor, his body must have been carried to gehenna, or the land, or valley of Hinnom, and there have been burned, with the two other malefactors, and the filth of the city, if Joseph had not obtained the body of Pilate, for burial. For no other disposition could have been made of it, by the Jewish law, and Pilate alone had the power, as Roman governor, to give the body to Joseph, which Joseph probably, well knew.

3 And his appearance was, as the lightning, and his raiment white as snow.

4 And, for fear of him, the keepers trembled and became as dead.

5 And the angel answering said unto the women, fear not, for I know that ye seek Jesus, the crucified.

6 He is not here; he is risen, as he said. Come, see the place where the Lord laid.

7 And, going quickly, tell his disciples that he is arisen, from the dead, and, behold, he goeth before you into Galilee. There, you shall see him. Behold, I have told you.

8 And, leaving the sepulcher, with fear and great joy, they ran swiftly to inform his disciples.

9 And, as they were going to inform his disciples, behold Jesus met them, saying, All Hail. And they coming, held him by the feet, and worshipped him.

10 Then Jesus said unto them, Fear not, go, tell my brethren to go to Galilee, and they shall see me there.

11 And, they going, behold, some of the guard coming into the city, told the chief priest all that had happened.

12 And they, being assembled, with the elders, and taking counsel, they gave a large sum of money to the soldiers,

13 Saying, Say ye that his disciples coming, by night, stole him, we sleeping,

14 And, if this shall be heard, by the Governor, we will persuade him, and make you secure.

15 And taking the silver, they did as they were told. And this word is reported, among the Jews, unto this time.

16 And the eleven disciples went into Galilee, into a mountain, where Jesus had appointed them.

17 And beholding him, they worshipped him. But some doubted.

18 And Jesus coming, spoke to them, saying, All power is given to

CHAPTER I.

me, in heaven and upon the earth.

19 Going, therefore, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit,

20 Teaching them to observe all

things, which I have commanded you. And, behold, I am with you, all the days, unto the end of the age. Amen.*

* That is to the end of the Christian age, or dispensation.

THE GOSPEL BY MARK.

CHAPTER I.

1 The beginning of the gospel of Jesus Christ the Son of God,

2 As it is written, in the prophets, Behold, I send my angel before thy face, who shall prepare the way, before thee.

3 The voice of one crying, in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John was baptizing, in the wilderness, and preaching the baptism of repentance, for the remission of sins.

5 And all the region about Judea and Jerusalem went unto him, and were all baptized in the river Jordan, confessing their sins.

6 And John was clothed in camel's hair and a leathern girdle about his loins, and eating locusts and wild honey.

7 And he preached, saying, One cometh after me, greater than I, the latchets, of whose shoes I am not worthy to unloose.

8 I truly baptise you, with water; but he will baptise you with the Holy Spirit.

9 And it came to pass, in those days, Jesus came from Nazareth to Galilee, and was baptised by John, in Jordan.

10 And, immediately, coming out of the water, he saw the heavens opened, and the Spirit, as a dove descending upon him,

11 And a voice came from the heavens saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit drove him into the wilderness.

13 And he was there, in the

wilderness, forty days, tempted by Satan. And was with the wild beasts, and the angels ministered unto him.

14 And, after John was imprisoned, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying That the time is fulfilled, the kingdom of heaven cometh; repent ye and believe the gospel.

16 And walking by the sea of Galilee, he saw Simon and Andrew his brother, casting a net, into the sea, for they were fishers.

17 And Jesus said unto them, Follow me, and I will make you fishers of men.

18 And, immediately, they forsook their nets and followed him.

19 And going a little farther, he saw James the son of Zebedee, and John, his brother, and they, in the boat mending the nets.

20 And, immediately, he called them, and, leaving their father, Zebedee in the boat, with the servants, they followed him.

21 And they went into Capernaum, and, immediately, on the sabbaths, entering into the synagog, he taught.

22 And they were astonished at his doctrine; for he taught, as having authority, and not as the scribes.

23 And a man was in their synagog, with an unclean spirit, and he exclaimed,

24 Saying, Away, what to us, and thee, thou Jesus, the Nazarene? Comest thou to destroy us? I know thee, who thou art, the holy of God.

25 And Jesus rebuked him, saying, Be silent and depart from him.

26 And the unclean spirit tearing him, and crying, with a loud voice, departed from him.

27 And all were amazed, so as to question, among themselves, saying, What is this; what new doctrine this? for, with authority, he commandeth the unclean spirits, and they obey him.

28 And, immediately, his fame went thru all the region of Galilee.

29 And, immediately, coming out of the synagog, they entered the house of Simon and Andrew, with James and John.

30 And Simon's mother-in-law laid, in a fever. And, immediately, they told him of her.

31 And, going, he took her by the hand, araising her up. And immediately the fever left her, and she ministered unto them.

32 And evening coming, when the sun had set, they brot unto him all the badly diseased, and those having demons.

33 And the whole city was gathered, at the door.

34 And he healed many having various bad diseases, and expelled many demons, and he suffered the demons not to speak, because they knew him.

35 And arising very early, in the morning, Jesus departed and went into a solitary place, and prayed.

36 And Simon, and those with him, followed him.

37 And finding him, they said unto him, That all seek thee.

38 And he said unto them, We will go into the next towns, that I may preach there; for, for this I have come.

39 And he was preaching in their synagogs, thru all Galilee, and out-casting demons.

40 And a léper came to him, beseeching him, and kneeling to him and saying to him that, If thou wilt, thou canst make me clean.

41 And Jesus compassionating

him, extending his hand, touched him, and said unto him, I will, be thou clean.

42 And, he speaking, immediately, the léprosy departed from him, and he was cleansed.

43 And charging him, he immediately dismissed him.

44 And he said unto him, See that thou tellest this, to no one. But go, show thyself to the priest, and offer, for thy cleansing, what Mosés commanded, for a testimony to them.

45 But departing, he published it much, and he spread the word, so that he could no more openly enter the city; but was without, in desert places, and they came unto him, from all parts.

CHAPTER II.

1 And again he entered Capernaum, after those days, and it was reported, That he was in the house.

2 And immediately many were gathered, so that no room was to receive them about the door. And he preached the word to them.

3 And they came unto him bringing a paralytic, borne, by four,

4 And being unable to approach him thru the crowd, they opened the roof, where he was, and having broken it, they lowered the bed, on which the paralytic lay.

5 And Jesus seeing their faith, he said to the paralytic, child, thy sins are forgiven thee.

6 And certain of the scribes were sitting there, and reasoning in their hearts;

7 Why speaketh he blasphemies? Can any one forgive sins, if not one, God?

8 And, immediately, Jesus perceiving, in his spirit, that they so reasoned, among themselves, said unto them, Why reason ye so, in your hearts?

9 Which is easier, to say, to the paralytic, Thy sins are forgiven thee, or to say, Arise, and take up thy bed and walk?

10 But, that you may know that

CHAPTER II.

the Son of man hath power, on the earth, to forgive sins,

11 He said to the paralytic, Arise, take up thy bed and go to thy house.

12 And he arose immediately, and, taking up his bed, departed, before all, so that all were amazed, and glorified God, saying, we have never seen the like before.

13 And he went again by the sea, and all the people went unto him, and he taught them.

14 And, passing, he saw Levi, the son of Alphaeus, sitting at the receipts of custom, and he said, unto him, Follow me. And, arising, he followed him.

15 And it came to pass, in that, he sat at table with him, in his house, and many publicans and sinners sat with Jesus and his disciples, for they were many, and they followed him.

16 And the Scribes and Pharisees seeing him eating, with Publicans and sinners, they said to his disciples, What, that he eateth, and drinketh with publicans and sinners?

17 And Jesus hearing, said unto them, The well have no need of a physician; but they having sickness. I came not to call the righteous, but sinners, to repentance.

18 And the disciples of John and of the Pharisees used to fast. And they came and said unto him, Why do the disciples of John and of the Pharisees fast, and thy disciples fast not?

19 And Jesus said unto them, The sons of the bride-chamber can not fast, when the bride-groom is with them. In the time, they have the bride-groom with them, they can not fast.

20 But the days will come, when the bride-groom shall be taken from them, and, then, they shall fast, in those days.

21 And no one seweth a piece of new cloth, upon an old garment, lest the new, that filleth up, taketh from the old, and the rent is made worse.

22 And no one putteth new wine into old bottles, lest the new wine should burst the bottles, and the wine should be spilled, and the bottles destroyed. But new wine is put into new bottles. [See note p. 20.

23 And it came to pass that he went through grain-fields, on the sabbath, and his disciples on the way, began to pluck the grainears.

24 And the Pharisees said unto him, Behold, why do they, on the sabbath, what is not lawful?

25 And he said unto them, have you never known what David did, when he had need and hungered, and they with him?

26 How he entered the house of God, when Abiathar *was* high priest, and ate the wheaten loaves of shew bread, which was not lawful to be eaten, if not by the priests, and give also to those with him.

27 And he said unto them, the sabbath was made for man, and not man for the sabbath.

28 Therefore the son of man is Lord also of the sabbath.

CHAPTER III.

1 And he entered the synagog again, and a man was there having a withered hand.

2 And they watched him, if he would heal him, on the sabbath, that they might accuse him.

3 And he said unto the man having the withered hand, stand out, in the midst.

4 And he said unto them, is it lawful to do good, on the sabbath or to do evil? to save life? or to kill? and they were silent.

5 And, looking around on them, with anger, and grieved for the hardness of their hearts, he said to the man, extend thy hand, and he extended it, and his hand was made whole, as the other.

6 And the Pharisees, departing immediately, counseled with the Herodians, how they might destroy him.

7 And Jesus withdrew himself, with his disciples, to the sea. And a

great multitude, from Galilee and Judæa, followed him,

8 And from Jerusalem, and from Idumea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing what he did, came unto him.

9 And he said unto his disciples, that a small boat should await on him, on account of the people, that they might not throng him.

10 For he had healed many, so that they crowded him, that they might touch him, whosoever had diseases.

11 And the unclean spirits, when they saw him, prostrated, before him, and exclaimed, saying, Thou art the Son of God.

12 And he charged them much that they should not make him known.

13 And he ascended the mountain and called unto him, whom he would, and they came unto him.

14 And he ordained twelve, that they might be with him, and that he might send them to preach,

15 And to have power to heal diseases, and to expel demons.

16 And he gave to Simon the name, Peter.

17 And James, the son of Zebedee, and John, the brother of James, he named Boänergès, which is, sons of thunder.

18 And Andrew, and Phillip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thadæus, and Simon, the Canaanite,

19 And Judas Iscariot, who also betrayed him. And they went into a house.

20 And the people assembled again, so that they could not eat bread.

21 And they hearing of him, went out to take him, for they said, He is deranged.

22 And the Scribes coming, from Jerusalem, said, he hath Beelzebub, and by the power of demons, he expelleth demons. [See note p. 24.

23 And calling them, he spake to them, in parables; how can Satan expel satan?

24 If a kingdom is divided against itself, that kingdom can not stand.

25 And, if a house is divided against itself, it can not stand.

26 And, if Satan ariseth against himself, and is divided, he can not stand, but hath an end.

27 And, no one can enter a strong man's house and plunder his furniture, if he should not first bind the strong man, and, then, he may plunder his house.

28 Verily I say unto you that all sins shall be forgiven unto the sons of men, and blasphemies, with which they may blaspheme.

29 But whoever shall blaspheme against the Holy Spirit, hath not forgiveness, in this age, but is liable to the judgment of this age. [See n. p. 25.

30 (For, said they, He hath an unclean spirit.)

31 Then his mother and brethren came, and standing without, they sent unto him, calling him.

32 And the multitude sat about him, and said unto him, Behold thy mother, thy brethren and thy sisters without, seek thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And, looking about upon the circle, those sitting about him, he said, Behold my mother and my brethren.

35 For, whoëver doeth the will of God, he is my brother, my sister and mother.

CHAPTER IV.

1 And he began again to teach by the sea, and a great multitude gathered unto him, so that he went into a ship, and sat on the sea, and all the multitude was by the sea, on the land.

2 And he taught them many things in parables, and spake to them, in his doctrine.

3 Harken; behold a sower went out to sow.

4 And it came to pass, as he sow-

ed, that some fell by the way, and the fowls of heaven came and devoured it.

5 And some fell on stony ground, where it had not much earth; and immediately it grew, because it had not much depth of earth.

6 But the sun having arisen, it was scorched, and, because it had not root, it withered.

7 And some fell among thorns, and the thorns grew and choaked it, and it gave no fruit.

8 And some fell on fair ground, and it grew and it produced and yielded fruit, and brought forth, one thirty, one sixty, and one an hundred.

9 And he said unto them, He having ears to hear, hear he.

10 And, when he was alone, they about him with the twelve, asked him the parable.

11 And he said unto them, To you it is given to know the mysteries of the kingdom of God. But to them without, all things are done, in parables,

12 That, seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest they should repent, and the sins should be forgiven to them.

13 And he said unto them, Know ye not this parable? And how then will ye know all parables?

14 The sower soweth the word.

15 And these are they, by the way where the word is sown. And, when they have heard, Satan cometh immediately, and taketh the word sown, in their hearts.

16 And these also are they sown, on stony ground; they, when they heard the word, immediately received it, with joy,

17 And, having no root, in themselves, but are temporary. Afterwards, the affliction of persecution coming, for the word, immediately they are scandalized.

18 And these are they sown among thorns; They are those hearing the word,

19 And the cares of this life, and

the deceitfulness of riches, and other anxieties spring up, choak the word, and it becometh unfruitful.

20 And these are they sowing upon fair ground; those hear the word, and receive it, and bring forth fruit, one thirty, one sixty, and one an hundred.

21 And he said unto them, Is a light brot to be put under a bushel, or under a bed, and not to be set on a candlestick?

22 For nothing is hid, which shall not be revealed, neither hath it been kept secret, that shall not come to the light.

23 If any one hath ears to hear, hear he.

24 And he said unto them, observe what ye hear. In the measure, ye measure, it shall be measured unto you, and to you hearing, more shall be given.

25 For, whosoever hath, to him shall be given, and who hath not, what he hath, shall be taken from him.

26 And he said, Such is the kingdom of God, as, if a man should cast seed, into the ground,

27 And should sleep, and should arise night and day, and the seed should sprout and grow, how, he knoweth not.

28 For the earth produceth of itself, first the blade, then the ear, then the full grain, in the ear.

29 And, when the fruit is produced, immediately he puteth in the sickle, because the harvest is come.

30 And he said, To what shall we liken the kingdom of God, or in what parable shall we parable it?

31 As a grain of mustard, which, when cast into the earth, is the least of the seeds, upon the earth.

32 And, when it groweth, it ascendeth, and becometh the greatest of all the herbs, and maketh great branches, so that the fowls of heaven can lodge under its shadow.

33 And, in many such parables, he spake the word unto them, as they were able to hear.

34 And, without a parable, he spake not unto them. And, when alone, with his disciples, he explained all things.

35 And, on that day, evening being come, he said unto them, we may pass to the other side.

36 And dismissing the multitude gathered about him, as he was in the ship, and, also, other small ships were with him.

37 And a great storm of wind arose, and the waves beat into the ship, so that it was then filled.

38 And he was in the stern, on a pillow, sleeping. And they awoke him, and said unto him, Master, carest thou not, if we perish?

39 And, having arisen, he rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and a great calm was.

40 And he said unto them, Why are you so fearful? Why have you not faith?

41 And they had great fear, and said, to each other, Who truly is this, that the wind and the sea also obey him?

CHAPTER V.

1 AND he came to the other side of the sea, to the coast of the Gadarenes.

2 And he coming out of the ship, immediately a man, from the tombs, with an unclean spirit, met him,

3 Who had his dwelling, in the tombs, and no one could bind him, with a chain.

4 For he had been often bound, with chains and fetters, and the chains had been broken, by him, and the fetters destroyed. And no one could tame him.

5 And, thru the whole night and day, he was in the mountains and, in the tombs, crying and cutting himself with stones.

6 And, seeing Jesus afaroff, he ran and worshipped him.

7 And, crying, with a loud voice, he said, What to me and thee, Jesus, Son of the Most High God? I adjure thee, God, to torment me not.

8 And he said unto him, leave the man, unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, Legion is my name, for we are many,

10 And he besought him much that he would not send them out of the country.

11 And a great herd of swine was there, in the coasts feeding.

12 And all the demons besought him, saying, Send us into the swine, that we may enter into them?

13 And immediately Jesus permitted. And the unclean spirit coming out entered the swine. And the herd, they were about two thousand, ran over a precipice, into the sea, and were drowned, in the sea.

14 And they feeding the swine, fled, and told it, in the city, and in the country. And they came out to see what was done.

15 And they came unto Jesus, and saw the possessed of the demon, him having the legions, sitting, clothed and sane, and they feared.

16 And they seeing told them how it was done to the demoniac, and to the swine.

17 And they besought him to leave their borders.

18 And he coming into the ship, he having had the demon, besought him that he might be with him.

19 But Jesus permitted not, but said unto him, Go thou unto thy house, and to thine, and tell them what the Lord hath done for thee, and healed thee.

20 And he went, and began to publish, in Dekapolis, what Jesus had done for him. And all were amazed.

21 And Jesus passing, in the ship again to the other side, a great multitude gathered to him. And they were by the sea.

22 And, behold, one of the synagog rulers, Jairus, by name, and seeing him, he fell at his feet,

23 And besought him much, saying, my little daughter hath an ex-

CHAPTER VI.

treme disease, Coming, therefore, thou canst lay thy hand on her, that she may be healed, and she shall live.

24 And he went with him. And a great multitude went with him, and they thronged him.

25 And a certain woman, who had had an issue of blood twelve years,

26 And had suffered much from many surgeons, and had expended every thing, upon this *issue*, and was not helped, but rather grew worse.

27 Hearing of Jesus, she, coming, in the throng, behind, she touched his garment.

28 For she said, If that I can touch his garment, I shall be healed.

29 And immediately the fountain of her blood was dried, and she knew, in her body, that she was healed of the infirmity.

30 And Jesus knowing immediately, in himself, that power had gone out of him, turning to the people, said, Who touched my garment?

31 And his disciples said unto him, Thou seest the people thronging thee, and sayest thou, Who touched me? .

32 And he looked about to see *her* having done this.

33 And the woman fearing and trembling, knowing what was done in her, came and prostrated *before* him, and told him, all *that* had been done.

34 And he said unto her, Daughter, thy faith hath healed thee. Go in peace, and be thou whole of thy plague.

35 And he still speaking, they came from the synagog ruler saying, Thy daughter is dead, why further troublest thou the teacher?

36 And Jesus hearing the word spoken, said immediately to the synagogruler, Fear not, only believe.

37 And he suffered no one to follow him, if not Peter and James, and John, the brother of James.

38 And he came into the house of the synagogruler, and saw the tumult, *they* weeping and wailing greatly.

39 And entering, he said unto

them, why weep and wail ye? The child is not dead, but sleepeth.

40 And they derided him. And he putting all out, he took the father and mother of the child, and those with him, and entered where the child was lying.

41 And taking the hand of the child, he said, Tabitha, koumi, which being interpreted, is Damsel, arise.

42 And, immediately, the damsel arose and walked. For she was twelve years old.

43 And he charged them much that no one should know it. And he commanded *some thing* should be given to her to eat.

CHAPTER VI.

1 AND he went thence, and came into his own country, *and* his disciples followed him.

2 And the sabbath having come, he began to teach in the synagog. And many hearing, were astonished, saying, whence to him *are* these things? and who gave this wisdom to him? that mighty works also can be wrought by his hands?

3 Is not this the carpenter, Mary's son, the brother of James and Josè, and Judas, and Simon? And are not his sisters here with us? And they were scandalized in him.

4 And Jesus said unto them, A prophet is not unhonorable, if not in his own country and among his own kindred, and in his own house.

5 And he could not do any mighty work there, if he laid not his hand on a few sick and healed them.

6 And he was amazed, at their unbelief. And he went around the villages teaching.

7 And he called the twelve and began to send them forth, two, *and* two. And he gave them power over unclean spirits.

8 And he commanded them to take nothing for the way, if not a staff only. No bag, no bread, no money in the purse.

9 But being shod with sandals, and not having on two coats.

10 And he said unto them, when- ever ye enter a house, abide there, until ye go thence.

11 And whoever shall not receive you, nor hear you, departing thence, offshake the dust under your feet, a witness against them. Verily I say unto you, it shall be more tolerable, for Sodom, or Gomorrah, in the day of judgment, than for that city.

12 And, departing, they preached that they should repent.

13 And they outcast many demons. And they anointed, with oil, and healed many sick.

14 And king Herod heard, (for his name spread) and he said that John the Baptist was arisen, from the dead, and, by this, these powers were manifested, in him.

15 Others said that it is Elijah. And others said that it is a prophet, or as one of the prophets.

16 And Herod hearing, said that he is John, whom I beheaded. He hath arisen from the dead.

17 For Herod himself sending, had taken John and bound him in prison, for Herodias, his brother Phillip's wife. For he had married her.

18 For John had told Herod, It is unlawful for thee to have thy brother's wife.

19 And Herodias hated him, and she wished him to be destroyed, and she was not able.

20 For Herod feared John, knowing him, a good and a just man, and he recognized him, and having heard him, he did many *things*, and heard him gladly.

21 And a convenient day having come, when Herod on his birth-day made a feast unto his magistrates, captains of thousand, and chiefs of Galilee.

22 And the daughter of Herodias having entered, and danced and pleased Herod and those sitting with him, the king said to the damsel, Ask me whatever thou wilt, and I will give *it* thee.

23 And he swore to her that,

whatever she would ask, he would give *it* to her, even the half of my kingdom.

24 And she out going, said to her mother, What shall I ask? And she said, The head of John the Baptist.

25 And entering immediately, with earnestness, to the king, she demanded, saying, I will that thou shouldest give to me quickly, in a dish, the head of John the Baptist.

26 And the king becoming very sorrowful. Yet for his oaths, and them sitting with him, he would not refuse her.

27 And the king sending an executioner immediately, commanded his head to be brought.

28 And he going, beheaded him, in the prison, and brot his head, in a dish, and gave it to the damsel, and the damsel gave it to her mother.

29 And his disciples hearing, came and took his body and laid it in a tomb.

30 And the apostles assembled to Jesus, and told him all, and what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves alone, into a desert place, and rest a while; for many were coming and going and they had no leisure to eat.

32 And they went to a desert place, in a boat privately.

33 And the people coming saw him, and many knew him, and they ran, on foot, there, from all the cities and outnan them, and they assembled unto him.

34 And Jesus coming out, saw a great multitude, and compassionated them, because they were as sheep having no shepherd. And he began to teach them many things.

35 And the hour being already nearly spent, his disciples coming unto him, said That this is a desert place, and the hour is nearly passed.

36 Dismiss them, that going in the county around and the village

CHAPTER VII.

they may buy themselves bread, for they have nothing to eat.

37 And answering, he said unto them, Give them to eat. And they said unto him, Going, shall we buy two hundred denarians of bread, and give them to eat?

38 And, he said unto them, How many loaves have ye? Go and see. And knowing, they said, Five, and two fishes.

39 And he commanded them all to be seated, by companies, on the green grass.

40 And they sat in companies of hundreds and companies of fifties.

41 And taking the five loaves and two fishes, and looking toward heaven, he blessed and broke the loaves and gave them to his disciples to be presented unto them.

42 And all ate and were satisfied.

43 And they gathered twelve full baskets of fragments, and of the fishes.

44 And those eating the loaves were about five thousand men.

45 And immediately he constrained his disciples to get into the ship, and to go to the coast before Bethsaida, while he dismissed the people.

46 And, having dismissed them, he went into the mountains to pray.

47 And evening being come, the ship was in the midst of the sea, and he alone, on the land.

48 And he saw them trying to row, for the wind was against them. And, about the fourth watch of the night, he came unto them, walking upon the sea, and willed to pass by them.

49 And they seeing him walking upon the sea, they supposed it to be an apparition, and exclaimed.

50 For all saw him and were troubled. And immediately he talked with them, and said unto them, Have courage, I am he, fear not.

51 And he ascended unto them, into the ship. And the wind ceased. And they were amazed beyond measure among themselves and wondered.

52 For they considered not concerning the loaves, for their heart was hardened.

53 And passing on, they came to the land of Gennessaret, and came to the shore.

54 And they having left the boat, immediately they knew him.

55 And running about the whole country, they began to carry, on beds, those being sick, where they heard that he was.

56 And whenever he entered villages, or cities, or countries, they laid the sick in the streets, and besought him that they might touch the border of his garment. And whoever touched him was healed.

CHAPTER VII.

1 And the Pharisees, and some of the scribes coming, from Jerusalem, gathered unto him,

2 And, seeing some of his disciples eating bread, with defiled, that is, unwashed hands, they complained.

3 For all the Pharisees and Jews, if they wash not their hands and fists, they eat not, holding the tradition of the elders.

4 And coming from the market, if they wash not, they eat not. And many other things are, which they have received to hold: the washing of cups, and pots, and brass vessels, and tables.

5 Then the Pharisees and scribes asked, Why walk not your disciples according to the tradition of the elders, but eat bread, with unwashed hand?

6 And he answering said unto them, Well hath Isaiah prophesied concerning you, hypocrites, as it is written: This people honoreth me, with their lips, but their heart far keepeth from me.

7 But vainly they worship me, teaching doctrines, the commandments of men.

8 For, dismissing the commandment of God, ye hold the tradition of men: the washing of pots and cups. And many other suchlike things ye do.

9 And he said unto them, Truly ye reject the commandment of God, that you may preserve your own tradition.

10 For Mosès saith, Honor thy father and thy mother. And, he cursing father, or mother, die he the death.

11 But you say that, If a man shall say to father, or mother, Corban, which is, a gift: however thou mightest be benefited by me, he shall be free.*

12 And ye permit him, afterwards, to do nothing for his father, nor his mother,

13 Disannulling the word of God, by your tradition, which ye have established. And many like things ye do.

14 And having called all the people, he said unto them, Harken all ye unto me, and understand.

15 Nothing is without a man entering him can defile him; but those things coming out of him. These are they defiling a man.

16 And, if any one hath ears to hear, hear he.

17 And when he had entered the house, from the people, his disciples asked him about the parable.

18 And he said unto them, are ye also so unknowing? Know ye not that every thing, from without, entering a man, can not defile him?

19 Because it entereth not into his heart, but into the belly, and goeth into the draught, cleansing all the foods.

20 And he said, that coming out of the man defileth the man.

21 For, from within, from the heart of men proceed evil thots, adulteries, fornications, murders,

* That is, that article must have gone to the Jewish church, or to the service of God, as they called it, in preference to the support of father, or mother. And, so far as that specific property was considered, he was exempted from their support.

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23 All these evil things come from within, and defile the man.

24 And, from thence, arising, he went into the borders of Tyre and Sidon, and entered a house, and desired no one to know it. But he could not be hid.

25 For a woman hearing of him, whose little daughter had an unclean spirit, coming, she prostrated herself, at his feet.

26 And the woman was a Greek of Syrophenicia, by nation, and she besought him that the demon might be expelled, from her daughter.

27 And Jesus said unto her, Be the children first satisfied; for it is not right to take the children's bread, and cast to the dogs.

28 And she answered and said unto him, Yea, lord; For, also, the dogs, under the table, eat the children's crumbs.

29 And he said unto her, For this saying, depart, for the demon hath left thy daughter.

30 And departing to her house, she found the demon departed, and the daughter laid upon the bed.

31 And again, leaving the coasts of Tyre and Sidon, he came to the sea of Galilee, thru the middle of the borders of Dekapolis.

32 And they brot one deaf unto him, and besought him that he would put his hand upon him.

33 And taking him aside, from the people, by the way, he put his fingers into his ears, and spat upon his tung,

34 And looking unto heaven, he sighed and said unto him, Effatha, which is, Be opened.

35 And immediately his ears were opened, and the string of his tung was loosed, and he spake plainly.

36 And he charged them that they should tell no one. And the more he charged them, so much the more they published it;

37 And were the more greatly

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astonished, saying, He hath done all things well. He maketh the deaf to hear and the dumb to speak.

CHAPTER VIII.

1 In those days, the multitude being very many, and having nothing to eat, Jesus calling his disciples, said unto them,

2 I compassionate the multitude, in that, they have remained, with me, now three days, and have not had anything to eat.

3 And, if I should send them fasting, to their own houses, they would faint by the way, for some of them came from a distance.

4 And his disciples answered him, From whence can any one satisfy these, here, with bread, in the wilderness?

5 And he asked them, How many loaves have you? And they said, seven.

6 And he commanded the multitude to sit, on the ground. And, taking the seven loaves, giving thanks, he broke and gave to his disciples, that they might be presented, and they presented *them* to the people.

7 And they had a few small fishes. And blessing, he commanded them also to be presented.

8 And they ate and were satisfied. And they took up the fragments left, seven baskets.

9 And they eating were about four thousand. And he dismissed them.

10 And immediately having entered a ship, with his disciples, he came to the coasts of Dalmanutha.

11 And the Pharisees came and began to question him, seeking a sign, from heaven, tempting him.

12 And, sighing deeply, in his spirit, he said, Why doth this generation seek a sign? Verily, I say unto you, no sign shall be given to this generation.

13 And leaving them and entering a ship, he came to the other coast.

14 And they forgot to take bread.

And they had, with them, in the ship only one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and of the leaven of Herod.

16 And they reasoned, among themselves, saying, Because we have no bread.

17 And Jesus knowing, said unto them, Why reason ye because ye have no bread? Perceive ye not, nor understand? Have you your heart yet hardened?

18 Having eyes, see ye not, and, having ears, hear ye not, and remember ye not?

19 When I divided the five loaves among the five thousand, how many baskets full of fragments took ye up? And they said, twelve.

20 And when the seven, among the four thousand, how many baskets of fragments took ye up? And they said seven.

21 And he said unto them, How understand ye not?

22 And he came into Bethsaida, and they brought the blind unto him and besought him that he would touch them.

23 And taking the blind by the hand, he brought him out of the village, and spitting upon his eyes, and putting his hand upon him, he asked him, if he saw any thing?

24 And looking up he said, I see men, as trees, walking.

25 Afterwards, again he put his hands upon his eyes, and made him look up, and he was restored, and saw all clearly.

26 And he sent him to his house, saying, Enter not the village nor speak to any one, in the village.

27 And Jesus and his disciples went into the villages of Cessarëa Phillippi. And, by the way he asked his disciples, saying unto them, Whom declare men me to be?

28 And they answered, John the Baptist; and others, Elijah, and others, one of the prophets

29 And he said unto them, And whom say ye me to be? And, answering, Peter said unto him, Thou art the Christ.

30 And he charged them that they should speak to no one of him.

31 And he began to teach them that the son of man should suffer much, and be rejected by the elders, and chief priests, and scribes, and be killed, and, after three days, should arise.

32 And he spoke the word, with frankness. And Peter having taken him, gave him a rebuke.

33 And turning and beholding his disciples, he rebuked Peter, saying, Get thee behind me, Satan, for thou savorest not the things of God, but of men.

34 And having called the multitude with his disciples, he said unto them, Whosoever will follow, must deny himself, and take his cross and follow me.

35 For whosoever will save his life,* shall loose it; and, whosoever shall loose his life, for my sake, and the gospel's, the same shall save it.

36 For, what shall profit a man, if he shall gain the whole world, and loose his life?

37 Or what exchange shall a man give for his life?

38 For, whosoever shall be ashamed of me and my words, in this adulterous and sinful generation, the Son of man shall also be ashamed of him, when he shall come, in the glory

of his Father, with his holy angels.

CHAPTER IX.

1 AND he said unto them, Verily I say unto you that some are standing here, who shall not taste death, until they shall see the kingdom of God come with power.

2 And after six days, Jesus took Peter and James and John, and led them into a high mountain, apart, by themselves, and was transfigured before them.

3 And his raiment became shining, very white, like snow such as no fuller upon the earth can whiten.

4 And Elijah with Moses appeared unto them, and they were talking to Jesus.

5 And Peter answering said unto Jesus, It is good for us to be here. May we make three tabernacles, one for thee, one for Moses, and one for Elijah.

6 For he knew not what he should say, for, they were greatly terrified.

7 And a cloud came overshadowing them, and a voice came, out of the cloud, saying, This is my beloved Son, hear him.

8 And, looking about, suddenly, they saw no one, any more, except Jesus only, with themselves.

9 And, coming from the mountain, he charged them that they should tell no one what they had seen, if the Son of man should not arise, from the dead.

10 And they kept the saying, with themselves, questioning what it was, the arising from The dead.

11 And they asked him, saying, Why say the scribes that Elijah must first come?

12 And he answering, said unto them, Elijah first coming shall restore all things. And it is written concerning the son of man, how that he shall suffer many things, and be rejected.

13 But I say unto you that Elijah also hath come, and they have done unto him whatever they pleased, as it is written.

14 And, coming to his disciples, he

* The whole interpretation of the word *psychè* is the breath, the breath of life, the soul, the seat of the understanding. The soul, as the seat of the passions and feelings. The disposition. The soul, in its usual acceptation. The genius. A departed spirit. The mind, in its ordinary acceptation. A living man. A man often as a term of endearment, as a dear soul. A moth, and a butterfly, on account of its transformation from the state of a caterpillar, an image of the soul. From the verb, *psychô*, to breathe to blow.

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saw a great multitude about them, and the scribes questioning them.

15 And the whole multitude seeing him, were surprised, and, running, saluted him immediately.

16 And he asked the scribes, What ask ye of them?

17 And one of the multitude answering said, Master, I have bro't to thee my son having a dumb spirit.

18 And wherever he teareth him, he foameth and gnasheth his teeth, and he decayeth. And I spake to thy disciples that they should expell him, and they could not.

19 And he answering, said, O faithless generation, how long shall I suffer you? Bring him unto me.

20 And they bro't him unto him. And, seeing him, immediately the spirit tore him. And, falling on the ground, he wallowed, foaming.

21 And he asked his father, How long a time is it since this came unto him? And he said, from childhood.

22 And often he hath cast him into the fire, and into the water, to destroy him. But, if thou canst do anything, compassionate and help us.

23 And Jesus said unto him, Art thou able to believe all things to be possible unto the believing?

24 And immediately the father of the child exclaimed, with tears, Lord, I believe, help thou my unbelief.

25 And Jesus seeing that the multitude gathered, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter him no more.

26 And having cried and rent him sorrow, he departed. And he was as dead, so that many said, he is dead.

27 And Jesus taking him by the hand, raised him, and he arose.

28 And, having entered the house, his disciples asked him privately, Why could not we expel it?

29 And he said unto them, This kind can come, by nothing, except prayer and fasting.

30 And, going thence, they passed

thru Galilee. And he desired that no one should know.

31 For he taught his disciples, and said unto them that the son of man is delivered, into the hands of men, and they will slay him. And, after he shall be killed, he will arise, on the third day.

32 But they understood not the saying, and feared to ask him.

33 And he came to Capernaum, and having come into a house, he asked them, What disputed ye among yourselves, by the way?

34 And they were silent, for they had disputed, among themselves, by the way, Who the greater?

35 And sitting down, he called the twelve, and said unto them, Whosoever desireth to be first, be he the last of all, and servant of all.

36 And, taking a child, he sat it in the midst of them, and, embracing it, he said unto them,

37 Whoever shall receive one of such children, in my name, shall receive me. And whoever shall receive me, shall not receive me, but him sending me.

38 And John answered him saying, Master, we saw one casting out demons in thy name, who followed not us, and we forbade him, because he followed not us.

39 And Jesus said, Forbid him not; for no one can do a miracle, in my name, and be able wickedly to revile me.

40 For whoever is not against you, is for you.

41 For whoever shall give you a cup of water to drink, in my name, because you are Christ's, verily, I say unto you, he shall not lose his reward.

42 And whoever shall scandalize one of these little ones believing on me, it would be better for him, if a mill-stone should be hung about his neck, and he cast into the sea.

43 And if thy hand scandalize thee, offcut it. Is it good for thee to enter life maimed, or, having two hands, to enter gehenna, the unquenchable fire? (See note p. 15.)

44 Where their worm dieth not, and the fire is unquenchable ?

45 And, if thy foot scandalize thee, offcut it. Is it good for thee to enter life lame, or, having two feet, to be cast into gehenna, into the unquenchable fire ?

46 Where their worm dieth not, and the fire is not quenched ?

47 And, if thy eye scandalize thee, offcast it. Is it good for thee, having one eye, to enter the kingdom of God, or, having two eyes, to be cast into the gehenna of fire ?

48 Where their worm dieth not, and the fire is not quenched ?

49 For every one shall be salted, with fire, and every sacrifice shall be salted, with salt.

50 Salt is good ; but if the salt become unsavory, with what will you season ? Have ye salt, in yourselves, and have peace with each other.

CHAPTER X.

1 And, arising, he came, from thence, to the boarders of Judæa, by the coast of Jordan, and the multitudes assembled unto him, and as he was accustomed, he taught them again.

2 And the pharisees coming, asked him, if it is lawful for a man to divorce his wife ? tempting him.

3 And answering, he said unto them, What commanded Moses you ?

4 And they said, he allowed a bill of divorcement to be written, and her to be dismissed.

5 And, Jesus answering, said unto them, For your hardheartedness, he wrote you this precept.

6 But, from the beginning of creation, God made them male and female.

7 And he said, on account of this, a man shall leave his father and his mother, and shall cleave unto his wife,

8 And they two shall be one flesh. So they are no longer two, but one flesh.

9 What, therefore, God hath joined, man separate not.

10 And, in the house, his disciples asked him, again, about that.

11 And he said unto them, Whoever shall divorce his wife, and marry another, adulterateth her.

12 And, if a woman shall divorce her husband, and marry another, she adultereth.

13 And they brot children unto him, that he should touch them. And his disciples rebuked those bringing.

14 And Jesus seeing, was displeased, and said unto them, Suffer children to be brot unto me, and forbid them not, for, of such, is the kingdom of God.

15 Verily I say unto you, Whoever shall not receive the kingdom of God, as a little child, shall not enter it.

16 And having embraced them, and put his hands on them, he blessed them.

17 And he having gone into the highway, one coming, and kneeling unto him, asked him, Good Master, What shall I do, that I may inherit eternal life ? [See note p. 33.]

18 And Jesus said unto him, Why callest thou me good ? No one is good, if God is not.

19 Thou knowest the commandments, Adulterate not, kill not, steal not, perjure not, defraud not, honor thy father and thy mother.

20 And, answering, he said, Master, all these have I observed from my youth.

21 And Jesus beholding him, loved him, and said unto him ; One thing thou lackest : Go, sell whatever thou hast, and give to the poor, and thou shalt have treasure, in heaven, and come, taking thy cross, follow me.

22 And being sad at that saying, he departed sorrowing, for he had great possessions.

23 And Jesus having looked around, said unto his disciples, how hardly shall they having richés, enter the kingdom of God.

24 And the disciples were astonished, at his words. And Jesus answering, again, said unto them, How

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hard is it for them trusting in riches to enter the kingdom of God?

25 It is easier for a camel to pass thru the eye of a needle, than a rich man to enter the kingdom of God.

26 And they were greatly astonished, saying, among themselves, Can any one, then, be saved.

27 And Jesus looking upon them, said, With men, it is impossible, but not with God. For, with God, all things are possible.

28 Then Peter began to say unto him, Lo, we have left all and followed thee.

29 And Jesus answering, said, Verily, I say unto you, no one is, who hath left house, or brother, or sister, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 If he shall not receive an hundred fold, now, in this time, houses, and brothers and sisters, and children, and lands, with persecutions, and in the coming age, eternal life. (See note p. 33.)

31 And many first shall be last, and last, first.

32 And they were, in the way, going to Jerusalem. And Jesus was preceeding them, and they were amazed, and, following, they feared. And, taking the twelve, he began again, to tell them, what should befall him.

33 Behold, we ascend to Jerusalem. And the son of man shall be delivered into the hands of the chief priests and scribes. And they shall condemn him to death, and shall deliver him to the Gentiles.

34 And they will mock him and scourge him, and spit upon him, and slay him, and the third day, he shall arise.

35 And James and John, the sons of Zebedee, came to him, saying, Master, we desire thou wouldest do, for us, whatever we shall ask.

36 And he said, What desire ye that I should do, for you?

37 And they said unto him, give us to sit, one on thy right, and the other, on thy left, in thy glory.

38 And Jesus said unto them, ye know not what ye ask. Can you drink the cup, that I shall drink, and be baptised with the baptism, with which I shall be baptised?

39 And they said, we are able. And Jesus said unto them, You shall truly drink the cup, that I drink, and be baptised with the baptism, with which I shall be baptized;

40 But to sit, on my right, and on my left, is not mine to give, but for whom it is prepared.

41 And the ten hearing began to be displeased with James and John.

42 And Jesus hearing called them, said unto them, Ye know that those ruling the gentiles, exercise power over them, and the great of them domineer over them.

43 But it shall not be so, among you. But whoever will be great, be he your minister,

44 And whoever of you will be first, be he your servant.

45 For the son of man came not to be served, but to serve, and to give his life, a ransom for many.

46 And they came into Jerico. And he and his disciples and the multitude having left Jerico, blind Bartimeüs, the son of Timeüs, sat by the way begging,

47 And hearing that it was Jesus of Nazareth, he began to exclaim and say, O Jesus, son of David, Compassionate me.

48 And many commanded him to be silent; but he cried the louder, Son of David, compassionate me.

49 And Jesus standing, commanded him to be brought, And they called the blind, saying unto him, Take courage, arise, he calleth thee.

50 And he casting away his garment, and arising, came to Jesus.

51 And, Jesus, answering, said unto him, What willest thou that I should do unto thee? And the blind said unto him, Rabbi that I may see.

52 And Jesus said unto him, Go, thy faith hath saved thee.

CHAPTER XI.

1 And having approached Jerusalem, towards Bethphage and Bethany, at the mount of Olives, he sent two of his disciples,

2 And said unto them, go ye into the village overagainst you, and, immediately, having entered it, ye shall find a colt tied, whereon no one of men hath sitten, loosing, bring him.

3 And, if any one shall say, unto you, What do ye? Say that the Lord hath need of it. And immediately he will send him hither.

4 And they went and found the colt tied, at the door, without, at the junction of two roads, and they loosed him.

5 And some of the bystanders said, unto them, Why loose ye the colt?

6 And they said unto them, as Jesus had commanded. And they dismissed them.

7 And they brot the colt to Jesus, and cast their garments on him, and he sat upon him.

8 And many strewed their garments in the way. And others cut down branches of the trees, and strewed, in the way.

9 And those preceeding and those following cried, saying, Hosannah, blessed he coming in the name of the Lord.

10 Blessed the kingdom of our father David coming in the name of the Lord: Hosannah in the highest.

11 And Jesus entered Jerusalem, and the temple. And having looked upon all the things, it being now the hour of the evening, he went to Bethany, with the twelve.

12 And, on the morrow, they coming from Bethany, he hungered.

13 And seeing a fig-tree, afaroff, having leaves, he came, if possibly he might find anything on it. And, coming, he found nothing if not leaves. For it was not the time of figs.

14 And Jesus answering, said unto it, Eat no one fruit of thee, forever.

15 And they came to Jerusalem, and Jesus going, into the temple, he expelled them buying and selling, in the temple, and overthrew the tables of the money changers, and the seats of those selling doves. [See note, p. 37.]

16 And he permitted no one to carry any vessel thru the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called, by all nations, the house of prayer? And ye have made it a den of thieves.

18 And the scribes and chief priests heard and sought how they might destroy him: For they feared him, because all the people were astonished, at his doctrine.

19 And, when evening came, he went out of the city.

20 And, in the morning, having passed by, behold the fig-tree was dried, from the root.

21 And Peter remembering, said unto him, Rabbi; behold the fig-tree, which thou cursedst, it is withered.

22 And Jesus answering said unto them, Have ye God's faith?

23 For, verily, I say unto you, Whoever shall say unto this mountain, Remove, and be in the sea, and shall not doubt, in his heart; but shall believe that, what he saith shall come to pass, it shall be unto him, whatever he saith.

24 By this, I say unto you, all things, which ye desire, when ye pray, believe ye that ye shall receive, and it shall be unto ye.

25 And, when ye stand praying, forgive, if ye have any thing against anyone, that your father, also, who is in the heavens, may forgive you your trespasses.

26 And, if ye forgive not, neither shall your father, who is in the heavens, forgive your trespasses.

27 And they came again to Jerusalem; and he walking, in the temple,

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the chief priests and the scribes, and the elders came unto him,

28 And said, unto him, By what authority doest thou these things? And who gave thee this authority to do these things.

29 And Jesus answering said unto them, I will ask you, also, one word, and, if you will answer me, I, also, will tell you, by what authority I do these things.

30 The baptism of John, Was it from men, or from heaven? Answer me.

31 And they reasoned among themselves, saying, If we should say, from heaven, he will say, Why, then believed you not him?

32 And, if we should say, From men, They feared the people, for all held that John was truly a prophet.

33 And answering, they said unto Jesus, We cannot tell. And Jesus answering said unto them, Neither tell I you, by what authority I do these things.

CHAPTER XII.

1 And he began to speak unto them in parables, saying, A man planted a vinyard, planted a hedge, and digged a winvat, and built a tower, and rented it to husbandmen, and journeyed.

2 And, at the time, he sent his servant, to the husbandmen that he might receive of the fruit of the vinyard.

3 And, taking him, they beat and dismissed empty.

4 And again, he sent another servant to them. And stoning and wounding the head, they dismissed him abused.

5 And again he sent another, whom they killed, and many others, beating some and killing some.

6 Having yet, therefore, one son, his beloved, he sent him, also, unto them, the last, saying, they will reverence my son.

7 But the husbandmen said, among themselves, That this is the heir, come, we will kill him, and the inheritance will be ours.

8 And taking, they slew and cast him out of the vinyard.

9 What, therefore, will the Lord of the vinyard do unto them? He will come and destroy those husbandmen, and give the vinyard, unto others.

10 And, have you not read this Scripture? The stone, which the builders rejected, the same has become the head of the corner.

11 This was done, by the Lord, and is wonderful, in our eyes.

12 And they sought to take him, and feared the people, for they knew that he spoke the parable concerning them. And, leaving him, they departed.

13 And they sent unto him certain of the pharisees, and of the herodians that they might catch him, in his speech.

14 And, coming, they said unto him, Master, we know that thou art true, and troublest not thyself about anyone, for thou regardest not the face of man, but teachest the way of God, in truth. Is it lawful to give tribute to Caesar or not? Shall we give, or not give?

15 And, he knowing their hypocrisy, he said unto them, Why tempt ye me? Show me a denarion, that I may see it. [See note, p. 34.]

16 And they bro't. And he said, whose image and superscription? And they said, unto him, Cæsar's.

17 And, answering, Jesus said unto them, Render unto Cæsar, what are Cæsar's, and unto God, what are God's.

18 And the Sadducees came unto him, who say that no resurrection is, and asked him, saying,

19 Master, Moses wrote us that if one's brother should die, and have a wife, and have no children, that his brother should take his wife, and raise an offspring to his brother.

20 Seven brethren were and the first took a wife, and, dying, left no offspring.

21 And the second took her, and died, and left no offspring. And the third also.

22 And the seven had her, and left no offspring. And last of all, the woman died.

23 In the resurrection, therefore, whose shall the woman be? When they arise? For the seven had the woman.

24 And Jesus answering, said unto them, In this, err ye not, not knowing the scriptures, nor the power of God?

25 For, when they shall arise, from the dead, they shall not marry, nor be given in marriage, but shall be as the angels, in the heavens.

26 And, of the dead, that they arise, have ye not read, in the book of Mosés, how, in the bush, God spake, unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 God is not a God of the dead, but of the living. Ye, therefore, greatly err.

28 And one of the scribes coming heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him; The first of all the commandments; Hear Israël, the Lord our God is one Lord.

30 And thou shalt love the Lord, thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This the first commandment.

31 And the second like this: Thou shalt love thy neighbor, as thyself. Other commandment is not greater, than these.

32 And the scribe said unto him, Well, Master, thou hast spoken the truth, that one God is, and other is not, beside him,

33 And to love him, with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength, and to love the neighbor, as himself, is more than whole burnt offerings and sacrifices.

34 And Jesus seeing him, that he answered discretly, said unto him, Thou art not far, from the kingdom of God. And no one, afterwards, asked him a question.

35 And Jesus answering, said, teaching in the temple, How say the scribes that Christ is the son of David?

36 For this David said, in the Holy Spirit, The Lord said unto my Lord, Sit thou, at my right, till I make thy enemies, thy footstool.

37 Therefore this David calleth him Lord. And how then is he his son? And the great multitude heard him gladly.

38 And he said unto them, in his teaching, Beware of the scribes loving to walk in robes, and salutations in the markets,

39 And the chief seats in the synagoges, and the upper rooms, at feasts,

40 Who devour widows' houses, and, for pretence, make long prayers. These shall receive the greater judgment.

41 And Jesus sitting overagainst the treasury, observed how the multitude cast their money into the treasury,

42 And one poor widow coming, cast in two mites, which are a farthing.

43 And having called his disciples, he said unto them, Verily, I say unto you, that this poor widow hath cast more than all those casting into the treasury.

44 For all cast in of their abundance. But she, of her want, cast in all, which she had, all her living.

CHAPTER XIII.

1 AND he going out of the temple one of his disciples said unto him, Master, behold what stones, and what buildings!

2 And Jesus answered and said unto him, Beholdest thou these great buildings? Stone shall not lie upon stone, which shall not be thrown down.

3 And he sitting, upon the mount of Olives, overagainst the temple,

CHAPTER XIII.

Peter and James and John and Andrew asked him privately,

4 Tell us, when will these things be? and what the sign, when all these shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any one should deceive you.

6 For many will come, in my name, saying that I am, and will deceive many.

7 And when you shall hear of wars and rumors of wars, be not troubled. For these will be. But the end not yet.

8 For nation will arise against nation, and kingdom against kingdom. And earthquake shall be in places. And famins and troubles shall be.

9 These the beginning of sorrows. But look ye to yourselves. For they will deliver you into councils, and you will be beaten, in the synagogs. And you will be brot before rulers and kings, for my sake, for a witness against them.

10 And the gospel must first be published, among all nations.

11 And, when they shall lead you, delivering you up, be not anxious, nor premeditate what ye shall say. But whatever shall be given you, in that hour, speak that.

12 And the brother shall deliver the brother unto death, and the father the child. And children will rise up against parents, and slay them.

13 And ye shall be hated of all, for my name. And he abiding, unto the end, the same shall be saved.

14 And when ye shall see the abomination of desolation, which is declared, by Daniel, the prophet, standing where it should not. (The reading, understand.) They, in Judæa should flee to the mountains.

15 And he, upon the houstop, descend he not, into the house, nor enter he to take anything out of his house.

16 And he being, in the field, return he not back to take the goods, nor his garment.

17 And woe to those pregnant, and those suckling, in those days.

18 And pray ye that your flight may not be, in the winter.

19 For, in those days, affliction shall be such, as hath not been, from the beginning of the creation, which God created, unto this time, and shall never be.

20 And, if the Lord had not shortened those days, perhaps all flesh would not be saved.*

21 And, then, if any one shall say unto you, Lo, here Christ, or Lo there, believe ye not.

22 For false Christs and false prophets shall arise, and show signs and wonders, and deceive if possible, the elect.

23 Take ye heed. Behold I have foretold you all.

24 But, in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars shall fall, and the powers in the heavens shall be shaken.

26 And then you shall see the son of man coming in the clouds, with great power and glory.

27 And then he shall send his angels and shall gather his elect from the four winds, from the extremity of earth, to the extremity of heaven.

28 And, from the parable of the fig-tree, learn *that*, when its branch is tender and forth-putteth leaves, you know that summer is near.

29 So, also, when ye shall see

* This passage, in the common versions, is uniformly rendered *no flesh*. The Greek words are *pasa*, all, *sarx*, flesh. All, is not used, as a negative, in the Greek language. The whole phrase is ouk an esôthê pasa sarx. An, is a kind of interrogative conditional term, meaning, *by, perhaps, probably, rather, scarcely, hardly, if possible*, should it suit, or please, or be convenient. *Probably* as close a rendition as can be made is, "It is possible that all flesh can not be saved?"

MARK.

these things come, know ye that it is nigh, at the door.

30 Verily, I say unto you, that this generation shall not pass, till all these things shall be done.

31 The heaven and the earth shall pass away; but my words shall not pass away.

32 And concerning that day and that hour, no one knoweth, neither the angels, in the heaven, nor the son, if not the father.

33 Take heed, watch and pray, for ye know not when the time will be.

34 As a man journeying, leaving his house, gave authority to his servants, and, to eachone, his work, and commanded the porter to watch.

35 Watch ye, therefore, for ye know not when the Lord of the house will come: At the evening, or at midnight, or at cockerowing, or in the morning,

36 Lest, coming suddenly, he should find you sleeping.

37 And what I say, unto you, I say unto all, watch.

CHAPTER XIV.

1 And, after two days, was the passover, and the unleavened bread. And the Chief priests and scribes sought how, taking him by guile, they might slay him.

2 And they said, Not on the feast, lest a tumult of the people should be made.

3 And he being in Bethany, in Simon's the léper's house, he sitting at meat, a woman came having an alabaster box of ointment of spike-nard very precious and costly. And breaking the box, she poured the ointment, on his head.

4 And some were indignant, in themselves, saying, For what is the waste of this ointment made?

5 For, it might have been sold for over three hundred denarions, and given to the poor. And they murmured against her,

6 And Jesus said, Let her alone. Why trouble ye her? She hath

wrought a good work on me.

7 For you have the poor always with you, and, when you will, you can do them good. But me you have not always.

8 She hath done what she could. She hath poured the ointment upon my body, for the burial.

9 Verily, I say unto you, wherever this gospel shall be preached, in the whole world, also, what she hath done shall be declared, for her memorial.

10 And Judas Iscariot, one of the twelve, went to the highpriests that he might betray him, unto them.

11 And they hearing were glad, and promised to give him silver. And he sought how he might conveniently betray him.

12 And, the first day of unleavened bread, that the passover should be killed, his disciples said unto him, Where wilt thou, that, going, we shall prepare that thou mayest eat the passover?

13 And he sent two of his disciples and said unto them, Go into the city, and a man shall meet you bearing a pitcher of water. Follow him.

14 And wherever he shall enter, say to the housholder, the master saith, Where is the guestchamber, where I may eat the passover, with my disciples?

15 And he will show you a large chamber furnished and prepared. There prepare, for us.

16 And the disciples departed, and went into the city, and found as he had said unto them. And they prepared the passover.

17 And, evening having come, he came with the twelve.

18 And being seated, and eating, Jesus said, verily I say unto you, that one of you, who eateth with me, will betray me.

19 And they began to be sorrowful, and say unto him, one by one, Is it I? And another said, Is it I?

20 And answering, he said, One

CHAPTER XIV.

of the twelve, he dipping with me, in the dish.

21 The son of man goëth, as it is truly written of him, and woe to that man, by whom the Son of man shall be betrayed. If that man had not been, it would have been better for him.

22 And they eating, Jesus taking bread, and blessing, he broke and gave to them, and said, Take, eat; this is my body.

23 And taking the cup, blessing, he gave unto them. And they all drank of it.

24 And he said unto them, This is my blood of the new testament shed for many.

25 Verily I say unto you, that I will drink no more of the fruit of the vine, until that day, when I shall drink it new, in the kingdom of God.

26 And, singing a hymn, they departed to the mount of Olives.

27 And Jesus said unto them, that ye all will be scandalized in me, in this night: As it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after I shall be risen, I will go before you, into Galilee.

29 Then Peter said unto him, And, if all shall be scandalized, but I not.

30 And Jesus said unto him, verily I say unto thee that, to-day, in this night, before the cock shall crow twice, thou wilt deny me thrice.

31 And he spake the more vehemently, if I should die with thee, I would not deny thee. And so said they all.

32 And they come to the place, whose name is Gathsemane, and he said unto his disciples, Sit here, until I shall pray.

33 And he took Peter and James and John with him, and he began to be amazed and to be dejected.

34 And he said unto them, My soul is very sorrowful, unto death. Tarry here and watch.

35 And, advancing a little, he fell upon the ground, and prayed that, If

it could be possible, the hour might pass from him.

36 And he said, Abba, father, all things are possible, to thee. Take this cup from me. But not what I will, but what thou.

37 And he came and found them sleeping. And he said unto Peter, Simon, sleepest thou? Couldst thou not watch one hour?

38 Watch and pray that ye enter not into temptation. The spirit truly willing, but the flesh weak.

39 And going again, he prayed, speaking the same words.

40 And, returning, he found them again sleeping, for their eyes were heavy. And they knew not what to answer him.

41 And he came unto them the third time, and said unto them, Sleep to the end, and rest. It is enough. The hour is come. Behold, the son of man is betrayed into the hands of sinners.

42 Arise, we may go. Lo, he betraying me cometh.

43 And immediately, he yet speaking, Judas, one of the twelve, came, and, with him much people, with swords and staves, from the chief priests and the scribes and the elders.

44 And he betraying, had given them a token, saying, Whoëver I shall kiss, he is, take and lead him away safely.

45 Coming, and immediately approaching him, he said, Rabbi, rabbi, and kissed him.

46 And they laid their hands upon him, and took him.

47 And a certain one of the by-standers, drawing a sword, smote the high priest's servant, and cut off his ear.

48 And Jesus answering said unto him, Have you come with swords and staves, as against a thief, to take me?

49 I was with you daily, teaching in the temple, and you took me not. But that the scriptures might be fulfilled.

M A R K .

50 And forsaking him, all fled.

51 And a certain youth followed him, throwing a linen garment around his naked body. And the youth seized him.

52 And, leaving the linen garment, he fled, from them, naked.

53 And they brought Jesus to the high priest. And, unto him, all the chief priests, and scribes and elders were assembled.

54 And Peter followed him, at a distance, even into the court-yard of the high priest. And he was sitting among the servants, and warming himself, at the light.

55 And the chief priests and the whole council sought testimony against Jesus, that they might slay him, and found none.

56 For many falswitnessed against him, and the testimonies agreed not.

57 And some arising and falswitnessing against him, saying,

58 That We heard him saying that I will destroy this temple built with hands, and, in three days, I will build another made without hands.

59 And so also their testimony was not equal.

60 And the high priest standing in the midst, questioned Jesus, saying, Answerest thou nothing? What test these against you?

61 But he was silent, and answered nothing. Again the high priest questioned him, and said unto him, Art thou the Christ, the son of the blessed?

62 And Jesus said, I am. And ye shall see the son of man sitting, on the right of power, and coming in the clouds of heaven.

63 Then the high priest rending his clothes, said, What need have we of witnessés?

64 Ye hear his blasphemy. What think ye? And they all adjudged him to be guilty of death.

75 And some began to spit on him, and to cover his face, and buffet

him, and to say unto him, Prophecy. And the servants struck him with the palms of their hands.

66 And Peter being below, in the Court, one of the high priest's maids came,

67 And seeing Peter warming, she looked upon him and said, And thou wast with Jesus of Nazareth.

68 And he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch. And the cock crew.

69 And the maid seeing him again, began to say, to the bystanders, That he is one of them.

70 And he denied again. And in a short time again the bystanders said to Peter, Truly thou art of them, for thou art a Galilæan, and thy speech resembleth.

71 And he began to curse and to swear that he knew not the man, of whom they spoke.*

72 And the second time the cock crowed. And Peter remembered the words, which Jesus spake to him. That before the cock shall crow twice, thou shalt deny me thrice. And recollecting, he wept.

* People generally have probably a wrong idea of this passage. The Greek does not warrant the idea that Peter cursed and swore, in what we call profane cursing and swearing. The Greek verb rendered, to curse is, *anathermatizo*, from the noun *anathema*, which, in the Lexicon, is rendered, a placing on high, or sitting up; a placing to be seen; especially of offerings in temples; the object set up; a costly object, as a vase, tripod, &c., an inscribed tablet to a deity; a votive offering; any gift to be laid up, as a token of remembrance, as dress, ornament, decoration. Meaning generally any thing consecrated to a religious purpose. The verb rendered, to swear is *omnumi*, and means to swear, to swear by, to swear on oath. The whole meaning is that Peter meant not to swear profanely, but to swear, or affirm, in the most solemn manner, as under oath.

CHAPTER XV.

CHAPTER XV.

1 AND early in the morning, the chief priests held a council, with the elders and scribes, and the whole council, and, binding Jesus, they carried *him* and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And answering, he said unto him, Thou sayest.

3 And the high priests asked him many things. But he answered them nothing?

4 And Pilate asked him again, saying, Answerest thou nothing?

5 And Jesus, as yet, answered nothing, so that Pilate marvelled.

6 And, at the feast, he released, to them, one prisoner, whom they desired.

7 And one was called Barrabbas bound with them, who had committed murder, in the insurrection.

8 And the people exclaiming desired him to do unto them, as he uniformly had done.

9 And Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people that rather Barrabbas should be released unto them.

12 And Pilate answering, said, again, unto them, What will ye that I should do, with him, ye call king of the Jews?

13 And they cried again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried more loudly, Crucify him.

15 And Pilate willing to do a favor to the people, released unto them Barrabbas. And having scourged Jesus, he delivered, him to be crucified.

16 And the soldiers led him into the hall called pretorium. And they assembled the whole band.

17 And they clothed him, in purple. And plating a thorny crown, they place *it*, on him,

18 And began to salute him, Hail, king of the Jews.

19 And they smote him, on the head, with a reed, and spat on him, and, bowing the knees, they worshipped him.

20 And when they had mocked him, they took the purple from off him, and put on him his own clothes, and led him out, that they might crucify him.

21 And they compelled one Simon, a Syrenian a bypasser coming from the country, the father of Alexander and Rufus, that he should carry his cross.

22 And they brot him to the place, Golgotha, which is, being interpreted, place of skull.

23 And they gave him to drink myrrhperfumed wine; but he received it not.

24 And having crucified him, they divided his garments, casting lots upon them, what each should have.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was overwritten: The king of the Jews.

27 And they crucified two thieves with him, one, on the right, and the other on the left.

28 And the scripture was fulfilled, which saith, And he was numbered with transgressors.

29 And the bypassers blasphemed him, waging their heads and saying, Thou destroying the temple, and rebuilding it, in three days,

30 Save thyself and descend, from the cross.

31 Also, the chief priests mocking, among themselves, with the scribes, said, He saved others, himself he cannot save.

32 The Christ, the king of Israël descend now, from the cross, that we may see and believe. And they crucified with him, reviled him.

33 And the sixth hour having, come, darkness came upon the whole

land, until the ninth hour. [See note.]

34 And, at the ninth hour, Jesus cried, with a loud voice, saying, Eloi, eloi, leïma, sabachthani? which is, being interpreted, O my God, O my God, for what hast thou forsaken me?

35 And some of the bystanders hearing, said, Behold he calleth Elijah.

36 And one running, and filling a sponge with vinegar, put it on a reed and gave him drink, saying, Let alone, we will see if Elijah will come to take him down.

37 And Jesus crying, with a great voice, expired.

38 And the veil of the temple was rent from the top to the bottom.

39 And the centurion standing overagainst him, seeing that, he thus exclaimed, said, This man truly was the Son of God.

40 And women were also, at a distance, beholding; among whom were Mary Magdalen, and Mary, the mother of James the younger, and the mother Josè and Salomè,

41 Who, when he was in Galilee, also followed him and ministered unto him, and many others, who came with him to Jerusalem.

42 And then, evening being come; for it was the preparation, which is before the sabbath,

43 Joseph of Arimatheï, an honorable counsellor, who, also was awaiting the kingdom of God, entered boldly, unto Pilate, and desired the body of Jesus.

44 And Pilate wondered if he was then dead. And having called the centurion, he asked him if he had been long dead.

45 And knowing, from the centurion, he gave the body to Joseph.

46 And having bro't fine linen, and taking him down, he wrapped him in the linen, and laid him in the sepulcher, which was hewn out of a rock and rolled a stone upon the door of the sepulcher.

47 And Mary Magdalen and, Mary

mother of Josè beheld where he was laid.

CHAPTER XVI.

1 And the sabbath being past, Mary Magdalen, and Mary, mother of James and Salomè, bro't aromatics that, coming, they might anoint him.

2 And very early in the morning, the first, from the sabbath, they came to the sepulcher, the sun arising,

3 And they said among themselves, Who, for us, shall roll the stone from the door of the sepulcher?

4 And looking, they saw that the stone was arolled, for it was very great.

5 And, entering the sepulcher, they saw a youth sitting on the right, clothed in a white garment, and they feared.

6 And he said unto them, Fear not, Jesus, the Nazareen, the crucified, is arisen, he is not here. Behold the place where they laid him.

7 But go, tell his disciples and Peter that he preceedeth you into Galilee. There ye shall see him, as he said unto you.

8 And departing, they fled from the sepulcher. For fear and trembling took hold of them. Neither said they anything to anyone; for they feared.

9 And, being arisen, early, on the sabbath, he appeared first to Mary Magdalen, outof whom he had cast seven demons.

10 She went and told those, who had been with him, who mourned and wept.

11 They hearing that he lived, and had been seen by her, disbelieved.

12 And, after that, he appeared, in another form, to two of them, walking into the country.

13 And they going told to the rest. Neither believed they them.

14 Afterwards he appeared unto the eleven, as they sat at table, and upbraided them, for their unbelief, and hard heartedness, that they believed not those having seen him arisen.

L U K E .

15 And he said unto them, Going unto all the world, preach the gospel unto every creature,

16 He believing and being baptized shall be saved. And he unbelieving, shall be condemned.

17 And these signs shall follow the believing : In my name they shall out-cast demons, speaking in new tungs.

18 They shall take up serpents,

and, if they shall drink any deadly thing, it shall not hurt them. They shall lay handson the sick, and they shall become well.

19 So, after the Lord had spoken, to them, he ascended, into heaven.

20 And, going forth, they preached everywhere, the Lord working with them, and confirming the word, by signs following. Amen.

THE GOSPEL BY LUKE.

CHAPTER I.

1 Since many have undertaken to forthset, in order, a declaration of those things believed among us,

2 As they were delivered unto us, who, from the begining, were eye witnesses and ministers of the word,

3 It seemed good to me also, having had perfect knowledge of all things, from the beginning, to write unto thee, in order, most excellent Theophilus,

4 That thou mayest know the certainty of those things, in which thou hast been instructed.

5 It came to pass, in the days of Herod, king of Judeä, a certain priest, by name Zachariah, of the tribe of Abia, and his wife *was* the daughter of Aaron, and her name was Elizabeth,

6 And they were both righteous, in the presence of God, walking, in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because Elizabeth was barren, and both far advanced in their years.

8 And it came to pass that, while he executed the priest's office, in the order of his course, before God,

9 According to the custom of the course, his lot was, coming into the temple of the Lord, to burn incense.

10 And the whole multitude of the people was praying without, at the hour of incense.

11 And an angel of the Lord

appeared, unto him, standing on the right of the altar of incense.

12 And Zacheriah seeing, was troubled, and fear fell upon him.

13 And the angel said unto him, Fear not, Zacheriah, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And joy and gladness shall be unto thee, and many shall rejoice, at his birth.

15 For he shall be great, in the presence of the Lord. And he shall not drink wine and sickera ;* and he shall be filled with the holy spirit, from his mother's womb.

16 And he shall turn many of the sons of Isräel to the Lord their God.

17 And he shall go before the face of him, in the spirit and power of Elijah, to turn the hearts of the fathers, to the children, and the disobedient, to the wisdom of the just, and to make ready a people prepared, for the Lord.

18 And Zacheriah said unto the angel, By what shall I know this ? For I am old, and my wife well stricken in days?

19 And the angel answering said unto him, I am Gabriel standing in the presence of God, and am sent to speak unto thee, and to evangelize these things unto thee.

* A kind of artificial wine. Afermented, intoxicating liquor. Some times used for the pure juice of the grape.

LUKE.

20 And, behold thou shalt be dumb, and unable to speak, until the day that these shall come to pass; because thou believest not my words, which shall be fulfilled, in their season.

21 And the people waited for Zachariah, and wondered that he tarried so long, in the temple.

22 And coming out, he was unable to speak, unto them. And they perceived that he had seen a vision, in the temple. And he beckoned to them and remained dumb.

23 And it came to pass when the days of his ministration were ended, he went to his own house.

24 And, after those days, his wife, Elizabeth, concieved, and secluded herself, five months, saying,

25 That, thus hath the Lord dealt with me, in these days, to take away my reproach, from among men.

26 And, in the sixth month, the angel Gabriël was sent from God, to the city of Galilee named Nazareth,

27 To a virgin espoused to a man, whose name was Joseph, of the house of David, and the name of the virgin was Mary.

28 And the angel coming, unto her, said, Thou favored, the Lord is with thee. Blessed thou, among women.

29 And, seeing, she was troubled, at his saying, and pondered what this salutation could be.

30 And the angel said, unto her, Fear not Mary, for thou hast found favor with God.

31 And behold thou shalt concieve, in the womb, and shalt bear a son, and shalt call his name Jesus.

32 He will be great, and shall be called the son of the highest. And the Lord God shall give him the throne of his father, David.

33 And he shall reign over the house of Jacob, thru the agés, and the end of his kingdom shall not be.

34 And Mary said, to the angel, How shall this be, for I know not a man?

35 And the angel answering said unto her, The holy spirit shall come upon thee, and the power of the highest will overshadow thee. Therefore, also that holy thing, which shall be born, shall be called the son of God.

36 And behold, thy cousin, Elizabeth, she also hath concieved a son, in her old age. And this is the sixth month, with her called barren.

37 For, with God, every word shall be possible.

38 And Mary said, behold the servant of the Lord. Be it unto me according to thy word. And the angel left her.

39 And Mary arising, in those days, went into the hilly country, in haste, into a city of Judeä.

40 And she entered the house of Zachariah and saluted Elizabeth.

41 And it came to pass when Elizabeth heard the salutation of Mary, that the babe leaped in her womb. And Elizabeth was filled, with the Holy Spirit,

42 And she spake, with a loud voice, and said, Blessed thou among women, and blessed the fruit of thy womb.

43 And whence this to me, that the mother of my Lord should come unto me.

44 For, behold, as the voice of thy salutation was in my ears, the babe leaped for joy, in my womb.

45 And blessed she believing that those things told her, from the Lord, will be fulfilled.

46 And Mary said, My soul magnifieth the Lord,

47 And my spirit rejoiceth, in God, my savior;

48 For he hath looked upon the humiliation of his servant. For, from now, all generations shall call me blessed.

49 For the mighty hath done great things for me, and holy his name.

50 And his mercy is on those fearing him, from generation to generation.

51 He hath made strength with his arm. Those proud, in the imagination of their hearts, he hath scattered.

52 He hath abased the mighty, from their thrones, and exalted the humble.

53 He hath filled the hungry with good things, and sent the rich away empty.

54 He hath sustained his servant, Israël, in remembrance with mercy,

55 As he spoke to our fathers, to Abraham, and his seed, thru the age.

56 And Mary abode, with her, about three months, and returned to her house.

57 And Elizabeth's time came that she should be delivered and she bore a son.

58 And her neighbors and cousins heard that the Lord had shown his mercy unto her, and they rejoiced with her.

59 And it came to pass, on the eighth day, they came to circumcise the child. And they called it Zacheriah, after the name of his father.

60 And his mother answering, said, No, but he shall be called John.

61 And they said unto her, No one of thy kindred is called, by this name.

62 And they made signs, to his father, what he would have him called.

63 And, asking for a writing table, he wrote, saying, His name is John. And they all wondered.

64 And his mouth was opened immediately, and his tongue, and he spake, glorifying God.

65 And fear came upon all dwelling about them. And all these things were told thru the hills of Judeä.

66 And all hearing, treasured them, in their heart, saying, What child will this be? And the hand of the Lord was with him.

67 And Zacheriah, his father, was filled with the Holy Spirit, and prophesied saying,

68 Blessed the Lord God of Israël,

for he hath visited and wrought deliverance for his people.

69 And hath awakened a horn of salvation for us, in the house of his servant, David;

70 As he hath spoken, by the mouth of his holy prophets, thru the age,*

71 That we should be saved from our enemies, and from the hands of all hurting us;

72 To perform the mercy to our fathers, and to remember his holy covenant;

73 The oath, which he swore unto Abraham, our father, to give unto us;

74 That, being delivered from the hand of our enemies, to serve him, without fear,

75 In holiness and righteousness, in his presence, all the days of our life.

76 And thou, child, shalt be called the prophet of the highest, for thou shalt go before the face of the Lord to prepare his ways,

77 To give knowledge of salvation to his people, in the remission of their sins,

78 Thru the tender mercies of our God, in which the day dawn, from on high hath visited us,

79 To enlighten those sitting in darkness and the shadow of death, to guide our feet, in the way of peace.

80 And the child grew and strengthened in spirit, and was in the deserts, until the days of his appearance unto Israël.

CHAPTER II.

1 And it came to pass, in those days, a decree went, from Augustus Cesar, *commanding* all the householders to be taxed.

2 And this taxing was first made

*The Greek is, *ap' aiōnós*, which means undoubtedly thru the age or dispensation called the Mosaic, for prophets only have been during that age, and does not mean, from the beginning of the world, as rendered, in the common version.

Cyrenius being governor of Cyria.

3 And all went to be taxed, each one, into his own city.

4 And Joseph also went, from Galilee, outof the city of Nazareth, in Judea, into the city of David, which is called Bethlehem, because he was of the house and lineage of David,

5 To be taxed, with Mary, his espoused wife, she being pregnant.

6 And it came to pass, while they were there, the days of delivery were fulfilled,

7 And she bore her first born son, swaddled him, and laid him, in a manger, because room was not, for them, in the inn.

8 And shepherds were, in that country, living in the fields, keeping watch over their flock, by night.

9 And, behold, the angel of the Lord came unto them, and the glory of the Lord shone around them. And they feared, with great fear.

10 And the angel said, unto them, Fear not, for, behold, I gospelize unto you great joy, which shall be unto all people ;

11 For, unto you, is born, this day, in the city of David, a savior, who is Christ, the Lord.

12 And this the sign, unto you: You shall find the infant swaddled, lying, in a manger.

13 And suddenly was with the angel a great army of heaven praising God and saying,

14 Glory, in the highest, unto God, and, on the earth, peace, goodwill, unto men.

15 And it came to pass, when the angel had departed, from them, into heaven, and the men, the shepherds, said, to each other, We will go, indeed, to Bethlehem, and see this thing, that is come, which the Lord hath shown us.

16 And they came hurrying, and found Mary, and Joseph, and the infant lying, in the manger.

17 And they seeing, proclaimed the saying told unto them, about this child.

18 And all those hearing, wondered at the things told them by the shepherds.

19 But Mary kept all these things, pondering them, in her heart.

20 And the shepherds returned gloryfying and praising God, for all things, which they had seen and heard, as told unto them.

21 And, when eight days were fulfilled, for circumcising him, his name was called Jesus, which was called, by the angel, before he was conceived, in the womb.

22 And, when the days of their purification were fulfilled, according to the law of Moses, they brot him to Jerusalem to present to the Lord,

23 As it is written, in the law of the Lord, That every male opening the womb shall be called holy unto the Lord,

24 And to offer a sacrifice according to the requirement, in the law of the Lord, a pair of turtle doves or two young pigeons.

25 And, behold, a man was in Jerusalem, whose name, Simeon. And this man *was* just and devout, awaiting the consolation of Israel. And the holy spirit was upon him.

26 And it was revealed unto him, by the holy spirit, that he should not see death, before he should see the Lord's Christ.

27 And he came, in the spirit, into the temple, and when the parents brot the child, Jesus, that they should do, according to the custom of the law, concerning him,

28 And he took him, in his arms, and blessed God, and said,

29 Now, Lord, letest thou thy servant depart, in peace, according to thy word,

30 For my eyes have seen thy salvation,

31 Which thou hast prepared before the face of all the people:

32 A light, for the enlightning of the nations, and the glory of thy people Israel.

33 And Joseph and his mother

CHAPTER III.

marvelled at what was spoken, concerning him.

34 And Simëon blessed them and said unto Mary, his mother, Behold, this is set for the falling and resurrection of many in Israël, and for a sign to be spoken against.

35 And a sword shall pierce thy soul, that the thots of many hearts may be revealed.

36 And Anna, the prophetess was the daughter of Phanuël, of the tribe of Asher. She was advanced in many days. She had lived with a husband seven years, from her virginity.

37 And she was a widow as of eighty four years, who departed not from the temple, serving God day and night, in fasting and prayer.

38 And she appearing, in that hour, worshipped the Lord, and spake, of him, to all expecting redemption, in Jerusalem.

39 And, when they had performed all, according to the law of the Lord, they returned into Galilee, into their city, Nazareth.

40 And the child grew and strengthened, in the spirit, filled with wisdom. And the spirit of God was upon him.

41 And his parents went yearly to Jerusalem, at the feast of the Passover.

42 And when he became twelve years, they ascending into Jerusalem, according to the custom of the feast,

43 And having finished the days, when they returned, the child, Jesus remained, at Jerusalem. And Joseph and his mother knew it not.

44 But supposing him to be in the company, they went a day's journey, and sought him among their relations and acquaintancés,

45 And, not finding him, they returned, to Jerusalem, seeking him.

46 And it came to pass, after three days, they found him, in the temple, sitting in the midst of the teachers, hearing them and questioning them.

47 And all hearing were astonished

at his understanding and answers.

48 And, seeing him, they were amazed. And his mother said unto him, Child, For what hast thou done so unto us? Behold thy father and I have sought thee sorrowing.

49 And he said unto them, How have ye sought me? Know ye not that I must be about my father's business?

50 And they understood not the word, which he spoke, to them.

51 And he departed, with them, and came to Nazareth, and was obedient unto them. And his mother kept all these things, in her heart.

52 And he increased, in wisdom and stature, and, in favor, with God and men.

CHAPTER III.

1 IN the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judeä and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Itruria, and the region of Trachonitis, and Lysanius tetrarch of Abilené,

2 Annas and Caiaphas being high priests, the word of God came to John, the son of Zacheriah, in the wilderness;

3 And he came, into all the Country, about Jordan, preaching the baptism of repentance, for the remission of sins:

4 As it is written, in the book of the words of Isaiah, the prophet, saying, The voice of one crying, in the wilderness: Prepare the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill be leveled, and the crooked shall be straight, and the rough ways, smooth.

6 And all flesh shall see the salvation of God.

7 And he said, to the people coming to be baptized, by him, Generations of vipers, who hath warned you to flee the coming wrath?

8 Produce, therefore, fruits worthy of repentance, and begin not to say within yourselves, We have Abra-

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ham, our father. For, I say, unto you, that God is able, from these stones, to raise children, unto Abraham.

9 And now, also, the ax is laid to the root of the tree. Every tree, therefore, producing not good fruit, is felled and cast, into the fire.

10 And the people asked him saying, What, then, shall we do?

11 And, answering, he said unto them; He having two coats, give to him having none.

12 Then came, also, the publicans to be baptized. And they said, Teacher what shall we do?

13 And he said unto them, Exact only what is appointed, for you.

14 And the soldiers, also, asked him, saying, And what shall we do? And he said unto them, Abuse noñe, neither falsly accuse, and be satisfied with your wagés.

15 And the people expecting, and all pondering, in their hearts, concerning John, If he could be the Christ.

16 John answered, saying, to all, I indeed, baptize you with water; but one cometh mightier, than I, the latchet of whose shoes I am unworthy to unloose. He will baptize you, with the Holy Spirit and with fire.

17 Whose fan is, in his hand, and he shall clean his floor, and gather the wheat, into his garner, and the chaff he will burn, with unextinguishable fire.

18 And many other things, also, he preached, to the people.

19 And Herod, the Tetrach, being reprovéd, by him, on account of Herodias, his brother Philip's wife, and for all the evils, which Herod had done.

20 And he added this, above all, and confined John, in prison.

21 And it came to pass, when all the people were baptized, Jesus, also being baptized, and having prayed, the heaven was opened,

22 And the Holy Spirit, descended, in bodily appearance, as a dove, upon him. and a voice, from heaven

came, saying, Thou art my beloved son, in whom I am wellpleased.

23 And this Jesus was about thirty years, being, as was supposed, the son of Joseph, the son of Heli,

24 The son of Mathat, the son of Levi, the son of Melchi, the son of amia, the son of Joseph,

25 The son of Mattathias, the son of Amos, the son of Naiim, the son of Esli, the son of Naggai,

26 The son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda,

27 The son of Joanna, the son of Resa, the son of Zorobabel, the son of Salathiel, the son of Neri,

28 The son of Melchi, the son of Addi, the son of Kosam, the son of Elmodam, the son of Er,

29 The son of Josè, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

30 The son of Symèon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim,

31 The son of Meleä, the son of Manan, the son of Mattatha, the son of Nathan, the son of David,

32 The son of Jessè, the son of Obed, the son of Boöz the son of Salmon, the son of Naässon,

33 The son of Aminadab, the son of Aram, the son of Esrom, the son of Perez, the son of Juda,

34 The son of Jacob, the son of Isaac, the son of Abraham, the son of Thara, the son of Nachor,

35 The son of Saruch, the son of Ragäu, the son of Palek, the son of Heber, the son of Sala,

36 The son of Kanan, the son of Lamech,

37 The son of Mathusala, the son of Enoch, the son of Jared, the son of Maleleël, the son of Kainan,

38 The son of Enos, the son of Seth, the son of God.

CHAPTER IV.

1 And Jesus filled with the Holy Spirit, returned from Jordan, and was led by the spirit, into the wilderness,

CHAPTER IV.

2 Being tempted, for forty days, by the devil. And, in those days, he ate nothing. And they being ended, he, afterward, hungered.

3 And the devil said, unto him, If thou art the Son of God, command this stone to become bread.

4 And Jesus answered him, saying, It is written that man shall not live, by bread alone, but by every word of God.

5 And the devil taking him, into a high mountain, showed him all the kingdoms of the world, in a point of time.

6 And the devil said unto him, All this power and the glory of them will I give thee, for, it is given unto me, and to whomsoever I will, I give it.

7 If, therefore, thou wilt worship me, all shall be thine.

8 And Jesus answering, said unto him, Get thee behind me, satan; For, it is written, Thou shalt worship the Lord, thy God, and him only shalt thou serve.

9 And he brot him, into Jerusalem, and sat him on the pinnacle of the temple, and said, unto him, If thou art the Son of God, throw thyself, beneath, from hence,

10 For, it is written that he shall command his angels, concerning thee, to keep thee,

11 And they shall uphold thee, upon their hands, lest, perhaps, thou shouldest dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, thou shall not tempt the Lord, thy God.

13 And the devil having ended every tempting, he left him for a season.

14 And Jesus returned, into Galilee, in the power of the Spirit. And a fame of him went, thru all the surrounding region.

15 And he taught, in their synagogues, being glorified, by all.

16 And he came, into Nazareth, where he had been educated, and, as

his custom was, he entered the synagogue, on the Sabbath, and arose to read.

17 And the book of the prophet. Isaiah was given to him. And, opening the book, he found the place, where it was written;

18 The spirit of the Lord is upon me, which hath anointed me to evangelize the poor, to heal the broken hearted, to preach deliverance, to the captives, and sightrecovery, to the blind, and liberty, to the oppressed,

19 To preach the acceptable year of the Lord.

20 And closing the book, and giving it to the attendant, he sat down. And the eyes of all, in the synagogue were beholding him.

21 And he began to say, unto them, that, today, this scripture is fulfilled in your ears.

22 And all testified, unto him, and wondered at the words of grace proceeding outof his mouth, and said, Is not this the son of Joseph?

23 And he said, unto them, You will certainly say, unto me, this parable, Physician, heal thyself. What-ever we have heard done, in Capernaum, do also here, in thy country.

24 And he said, Verily I say, unto you, that no prophet is acceptable, in his own country.

25 Of a truth I tell you, many widows were in Israël in the days of Elijah, when the heaven was shut, for three years and six months, when great famin came, upon all the land.

26 And, to none of them was Elijah sent, if not to Sarepta, of Sidon, to a widow woman.

27 And many lepers were, with Elisha, the prophet, in Israël, and noöne was healed, if not Neëman, the Syrian.

28 And all, in the synagogue, hearing these things, were filled with vengeance,

29 And arising, expelled him from the city, and led him to the brow of the hill, on which their city was built to throw him down.

30 But, passing thru the midst of them, he departed.

31 And he came to Kapernaum, a city of Galilee, and was teaching them, on the sabbaths.

32 And they were astonished, at his teaching, for his word was in power.

33 And a man was in the synagog laying the spirit of an unclean demon, and he cried, with a great voice,

34 Saying, Away, what *is with* us and thee, Jesus, the Nazarene? Comest thou to destroy us? I know thee, who thou art, the holy of God.

35 And Jesus rebuked him, saying Be silent, and come out of him. And the demon throwing him down, in the midst, came out of him, hurting him not.

36 And amazement came upon all, and they spake, among themselves, saying, What is this word, for, with authority and power, he commandeth the unclean spirits, and they depart.

37 And the fame of him went into every place of that region.

38 And, arising, he went, from the synagog, into Simon's house. And Simon's mother-in-law was taken with a great fever, and they besought him for her.

39 And, standing over her, he rebuked the fever, and it left her. And, arising immediately, she ministered unto them.

40 And, the sun sitting, all, who had sick of various diseases, bro't them to him, and he laid his hands on everyone of them, and he healed them.

41 And demons, also, came out of many, crying and saying, That thou art the Christ, the Son of God. And he rebuking them, suffered them not to speak, for, they knew him to be the Christ.

42 And, day coming, he departed, into a desert place. And the people sought him, and came unto him, and constrained him not to depart from them.

43 And he said, unto them; that, also, it behoves me to preach the kingdom of God, in other cities, for, I am sent, for this.

44 And he was preaching, in the synagogs of Galilee.

CHAPTER V.

1 And it came to pass that the people pressed upon him to hear the word of God, and he was standing upon the lake, Gennesaret.

2 And he saw two boats standing upon the lake. And the fishermen leaving them were washing the nets.

3 And, entering one of the boats, which was Simon's, he besought him to push a little from the land. And, sitting, he taught the people, from the boat.

4 And, as he left speaking, he said, unto Simon, push out into the deep, and lower your nets, for a draught.

5 And Peter answering, said unto him, Governor, toiling thru the whole night, we have taken nothing. But, at thy word, I will lower the net.

6 And, doing this, they enclosed a great multitude of fishés, and their net broke.

7 And they beckoned to the partners, in the other boat, to come and help them. And they came and filled both boats, so that they began to sink.

8 And Simon Peter seeing, fell at Jesus' knees, saying, Depart from me, Lord, for I am a sinful man;

9 For, amazement had seized him and all those with him, at the draught of fishés, which they had taken.

10 And so also James and John, sons of Zebedee, who were partners, with Simon. And Jesus said unto Simon, Fear not. From this present, thou shalt ketch men.

11 And, bringing their boat to land, forsaking all, they followed him.

12 And it came to pass, that he was in one of the cities, and behold, a man full of léprosy seeing Jesus, and falling upon his face, besought him, saying, Lord, if thou wilt, thou canst cleanse me.

CHAPTER V.

13 And, extending his hand, he touched him, saying I will, be thou cleansed. And, immediately, the leprosy left him,

14 And he charged him to tell noone. But, going, shew thyself, to the priest, and offer, for thy cleansing, as Moses hath commanded, a testimony unto them.

15 But the word concerning him spread the more, and great multitudes gathered to hear, and to be healed, by him, of their infirmities.

16 And he was withdrawn, into the wilderness, praying.

17 And, it came to pass, in one of the days, and he was teaching, and pharisees, and lawdoctors were sitting, who came from every village of Galilee, and Judeä, and Jerusalem, and the power of the Lord was in that to heal them.

18 And, behold, men bringing, upon a bed, a man, who was palseyed. And they sought to bring in, and lay him in his presence.

19 And not finding by *what* means, they could bring him in, for the people, they, ascending the house, let him down thru the tiles, with his bed, into the midst, before Jesus.

20 And, seeing their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and pharisees began to reason, saying, Who is this, who speaketh blasphemies? Who can forgive sins, if not God only?

22 And Jesus perceiving their reasonings, answering, said unto them, What reason you, in your hearts?

23 Which is easier to say, Thy sins are forgiven thee, or to say, Arise and walk.

24 And, that you may know that the son of man hath power, on the earth, to forgive sins, he said, to the palseyed, I say unto thee, arise, and take thy bed, and go unto thy house.

25 And, immediately, arising, in their presence, he took that, on

which he laid, and went to his house, glorifying God.

26 And an ecstasy came, upon all, and they glorified God, and were filled with fear, saying, We have seen paradoxies, today.

27 And, after these things, he went out, and saw a publican, by name, Levi, sitting, at the custom, and he said unto him, follow me.

28 He left all, and arising, followed him.

29 And Levi made a great feast, in his house. And a great multitude of the publicans was, and others, who were sitting, with them.

30 And the scribes and pharisees murmured, to his disciples, saying, Why eat and drink you with publicans and sinners?

31 And Jesus, answering, said unto them, The well have not need of a physician, but the sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said, unto him, Why fast the disciples of John and likewise of the pharisees often, and thine eat and drink?

34 And he said unto them, You can not make the sons of the bride-chamber fast, while the bridegroom is with them.

35 But the days will come, when the bridegroom will be taken from them, then, they will fast, in those days.

36 And he spake also a parable unto them. That noone puteth the covering of new garment upon an old garment. If otherwise, then the new taketh, and that put, upon the old, agreeth not, with the new, and the new taketh from it.

37 And noone puteth new wine, into old bottles. If so, the new wine will burst the bottles, and be spilled, and the bottles will perish.

38 But new wine is put, into new bottles, and both are preserved.

39 And noone drinking the old, immediately desireth the new. For he saith, The old is better.

CHAPTER VI.

1 And it came to pass, on the second sabbath after the first, he went thru the cornfields, and his disciples plucked the ears and ate, rubbing in *their* hands.

2 And certain of the pharisees said unto them, What do ye, which is not lawful, on the sabbaths?

3 And Jesus answering them, said, have you not known this, what David did, when he hungered, and those being with him?

4 How he entered the temple and took the showbread, and ate, and gave also to those with him, which was not lawful to eat, if not, for the priests only.

5 And he said unto them that the son of man is Lord also of the sabbath.

6 And it came to pass, also, on another sabbath, he entered the synagog, and taught. And a man was there, and his right hand was withered.

7 And the scribes and pharisees watched, if he would heal, on the sabbath, that they might find his accusation.

8 And he knew their thot's and he said, to the man having the withered hand, Arise and stand, in the midst. And the man arose.

9 Jesus said, therefore, unto them, I will ask you this, Is it lawful, on the sabbath, to do good, or to do evil; to save life, or destroy?

10 And looking around, upon all those, he said unto the man, Extend thy hand. And he did so. And his hand was restored whole, as the other.

11 And they were filled with anger, and communed, with each other, what they could do to Jesus.

12 And it came to pass, in those days, *that* he went into the mountain to pray, and continued all night, in the prayer of God.

13 And, when day came, he called his disciples, and, from them, he chose ten, whom, also, he called apostles.

14 Simon, whom, also, he named Peter, and Andrew, his brother, James, and John, and Phillip, and, Bartholomew,

15 Matthew and Thomas, James, the son of Alpheus, and Simon called Zelotès.

16 Judas, *brother* of James, and Judas Iskariot, who also was the betrayer.

17 And having descended, with them, he stood upon a level place, and the crowd of his adherents, and the great multitude of the people from all Judeà, and Jerusalem, and the coasts of Tyre and Sidon, who came to hear him, and to be healed of their diseases,

18 And those afflicted with unclean spirits, and they were healed.

19 And all the multitude sought to touch him; for power went out of him, and healed all.

20 And, he having raised his eyes, upon his disciples, he said, Happy ye poor, for yours is the kingdom of God.

21 Happy ye now hungering, for ye shall be filled. Happy ye weeping now, for ye shall be comforted.

22 Happy are ye, when men shall hate you, and when they shall separate you, and when they shall reproach and outcast your name, as evil, for the name of the son of man.

23 Rejoice ye and exult, in that day; for, behold, your reward, in the heaven, is great. For, according to these things, their fathers did, to the prophets.

24 Again, Woe unto you, the rich; for you have received your consolation.

25 Woe unto you filled, for you shall hunger. Woe unto you laughing now, for you shall weep, and mourn.

26 Woe, when all men shall speak well of you. For, according to these things, did their fathers, to the false prophets.

27 But I say unto you hearing;

CHAPTER VII.

Love your enemies. Do good to those hating you.

28 Bless them cursing you, and pray for them abusing you.

29 To him smiting thee, on the cheek, turn also the other. And, from him taking thy cloak, withhold not thy coat also.

30 To all asking thee, give; and, from him taking thy goods, retake not.

31 And, as ye would that men should do, unto you, do ye also so, unto them.

32 And, if ye love them loving you; what thanks have ye? For sinners, also, love those loving them.

33 And if ye benefit those benefiting you; what thank is to you? For sinners, also, do the same.

34 And, if ye lend to *those*, of whom ye hope to receive, what thank is to you? For sinners, lend, also to sinners, that they may receive the equal.

35 Again, love your enemies, and benefit, and lend hoping nothing. And great shall be your reward, and ye shall be the sons of the highest, for he is kind to the unthankful and the evil.

36 Be ye, therefore merciful, as your father also is merciful.

37 And judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven.

38 Give, and it shall be given to you, good measure, pressed, shaken, overrunning, they shall give into your bosom. For, with the same measure, ye measure, it shall be remeasured, unto you.

39 And he spake a parable unto them: Can the blind lead the blind? Will not both fall into the ditch?

40 The disciple is not above his teacher. But every one perfected shall be, as his teacher.

41 And why beholdest thou the mote, in thy brother's eye, and beholdest not the beam, in thy own eye?

42 Or how canst thou say, to thy

brother, Brother, may I pull the mote in thy eye? and perceiving not the beam in thine own eye? Hypocrit, first cast the beam out of thy own eye, and then thou shalt see to take the mote, in thy brother's eye.

43 For a good tree produceth not corrupt fruit, nor a corrupt tree produceth good fruit.

44 For every tree is known, by its own fruit. For, from thorns, they gather not figs, nor grapes from the bramble.

45 A good man, from the good treasury of his heart, produceth good. And an evil man, from the evil treasury of his heart, produceth evil. For, from the abundance of the heart, the mouth speaketh.

46 And why call ye me Lord, and do not what I say?

47 Everyone coming, unto me, and hearing my words and doing them, I will show you, to what he is like.

48 He is like a man building a house, who digged and excavated, and placed the foundation on a rock. And the flood coming, the river beat upon that house, and could not destroy it, for it was founded on a rock.

49 And he hearing and not doing, is like a man building a house, upon the earth, without a foundation. The river beat vehemently, and immediately it fell. And the ruin of that house was great.

CHAPTER VII.

1 And, when he had fulfilled all his words, in the hearing of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was esteemed by him, being sick, was ready to die.

3 And, hearing of Jesus, he sent to him the elders of the Jews, beseeching him that, coming, he would heal his servant.

4 And they having come to Jesus, besought him earnestly, saying 'That he is worthy, for whom he should do this;

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5 For, he loveth our nation and hath built a synagog for us.

6 And Jesus went, with them, and, when he was not far from the house, the centurion sent friends, saying, unto him, Lord, trouble not; for, I am not worthy that thou shouldst come, under my roof.

7 Neither esteemed I myself worthy to come unto thee: But speak the word, and my servant shall be healed.

8 For I, also, am a man placed under authority, having soldiers under me; and I say, to this, go, and he goëth, and to another, come, and he cometh, and, to my servant, do this, and he doëth.

9 And Jesus having heard these, he admired him, and turning, to the people following, he said, I say unto you, I have not found such faith, in Israël,

10 And the sent, returning into the house, found the sick servant recovering.

11 And it came to pass, on the next day, that he entered a city called Naïn, and his many disciples and the great multitude followed him.

12 And, as he approached the gate of the city, behold, also, a corps was laid out, the only begotten son of his mother, and she a widow, and the people of the city were with her.

13 And the Lord seeing her, he compassionated her, and said unto her, weep not.

14 And approaching, he touched the bier, and the bearers stood. And he said, Young man, I say unto thee, arise.

15 And the dead sat up, and he began to speak. And he gave him to his mother.

16 And fear affected all. And they glorified God, saying that a great prophet hath arisen among us, and that God hath visited his people.

17 And this report, concerning him, went into all Judeä, and into all the surrounding country.

18 And John's disciples informed him of all these.

19 And John calling two of his disciples, sent to Jesus, saying, Art thou the coming, or expect we another?

20 And the men having come unto him said, John, the Baptist, hath sent us, unto thee, saying, Art thou he coming, or expect we another?

21 And, in that hour, he healed many of diseases and plagues and evil spirits, and he restored many blind to sight.

22 And Jesus answering, said unto them, Returning, relate, to John, what you see and hear, That the blind see, the lame walk, lépers are cleansed, the deaf hear, the dead are raised, the poor are evangelized,

23 And happy is, whoëver shall not be scandalized, in me.

24 And John's angels departing, he began to speak, unto the people, of John: What went ye into the wilderness to see? A reed shaken with the wind?

25 But, what went ye to see? A man clothed in soft raiment? Behold those, in gorgeous apparel, and living in luxury, are among kings.

26 But, what went you out to see? A prophet? Yea, I say unto you, and more, than a prophet.

27 This is, of whom it is written, Behold I send my angel before thy face, who shall prepare thy way before thee.

28 For, I say unto you, among the born of women, noöne prophet is greater than John, the Baptist. But the least, in the kingdom of God, is greater, than he.

29 And all the people hearing, and the publicans justified God, having been baptized, in John's baptism.

30 But the pharisees and lawyers rejected the counsel of God, against themselves, not being baptized by him.

31 To what, therefore, shall I liken the men of this generation? And to what are they like?

32 They are like children sitting in the marketplace, and calling to oth-

CHAPTER VIII.

ers and saying, We have piped, to you and you have not danced; We have mourned, unto you, and ye have not lamented.

33 For John the Baptist came neither eating bread, nor drinking wine, and ye say, he hath a demon.

34 And the Son of man came eating and drinking: and ye say, a man gluttonous and a wine drinker, a friend of publicans and sinners.

35 And wisdom is justified of all her children.

36 And one of the pharisees asked him to eat with him. And entering the pharisee's house, he reclined.

37 And, behold, a woman, in the city, who was a sinner, knowing that he sat at table, in the pharisee's house, bro't an alabaster box of ointment,

38 And standing, at his feet, behind, weeping, began to wash his feet, with tears, and wiped with the hairs of her head, and kissed his feet, and anointed with the ointment.

39 And the pharisee inviting him, seeing, spake, unto him, saying, This man, if he was a prophet, would know whom and what woman, this is who toucheth him, for she is a sinner.

40 And Jesus answering, said, unto him, Simon, I have somewhat to say to thee. And he said, Teacher, speak.

41 A certain creditor was having two debtors. One owed him five hundred denarions, and the other, fifty.

42 And they being unable to pay, he forgave both. Say, therefore, who, of them, will love him most?

43 And Simon answering, said, I suppose that, to whom he forgave most. And he said, thou hast judged rightly.

44 And turning to the woman, he said, unto Simon, Seest thou this woman? I entered thy house, and thou gavest me no water for my feet. But she hath washed my feet, with

tears, and wiped, with the hairs of her head.

45 Thou gavest me no kiss; but she, from the time I entered, hath not ceased, kissing my feet.

46 Thou anointedst not my head, with oil, but she hath anointed my feet, with ointment.

47 Wherefore, I say unto you, her sins, which are many, are forgiven, for she loved much. To whom much is forgiven, he loveth much.

48 And he said unto her, Thy sins are forgiven.

49 And they sitting at table began to say, within themselves, Who is this, who, also, forgiveth sins?

50 And he said, to the woman, Thy faith hath saved thee, go, in peace.

CHAPTER VIII.

1 And it came to pass, afterwards, he went thru city and village, evangelizing and preaching the kingdom of God. And the twelve were with him.

2 And certain women, who had been healed of evil spirits, and infirmities, Mary, she, called Magdalen, from whom seven demons had been cast,

3 And Joänna, Chuza's wife, Herod's steward, and Susanna, and many others, who ministered, unto him, from their substance.

4 And a great multitude collecting, and coming to him, out of the city, he spake, by a parable:

5 A sower went out to sow his seed. And, as he sowed, some fell, by the way, and was downtrodden, and the fowls of heaven devoured it.

6 And some fell, upon a rock, and it grew and withered, because it had no moisture.

7 And some fell, among thorns, and the thorns grew, with it, and choaked it.

8 And some fell, on good ground, and grew and produced an hundred fold. Saying these, he said, He having ears to hear hear he.

9 And his disciples asked him, saying, What is this parable?

10 And he said, To you it is given to know the mysteries of the kingdom of God; but, to the others, in parables; that, seeing, they may not perceive, and hearing, they may not understand.

11 And this is the parable; The seed is God's word.

12 Those, by the way, are those hearing: Then the devil cometh and taketh the word out of their hearts, lest, believing, they should be saved. [See note p. 13.]

13 They, on the rock, they, when they hear, receive the word, with gladness, and who have no root. They, for a time, believe, and, in time of temptation, backslide.

14 And what fell among thorns are those hearing, and are choked with the cares, riches and pleasures of life, produce not.

15 And that, in good ground, is those, who, in a good and honest heart, hearing the word, keep it, and produce, in patience.

16 And noöne lighting a candle, puteth it under a vessel, but placeth it on a candlestick, that those entering may see the light.

17 For nothing is hid, which shall not be visible; nor concealed, which shall not be known, and come to the light.

18 Therefore, see how you hear. For, whoëver hath, to him shall be given, and whoëver hath not, from him, also, shall be taken what he seemeth to have.

19 And then his mother and brethren came to him, and they could not approach him, for the crowd.

20 And it was told to him, saying, Thy mother and thy brethren are standing without, desiring to see thee.

21 And he answering, said unto them; My mother and my brethren are those hearing the word of God, and doing it.

22 And it came to pass, on one day, that he and his disciples went into a ship, and he said unto them,

We may go to the other side of the lake. And they pushed off.

23 And they sailing, he slept. And a storm of wind came upon the lake, and they were filled and endangered.

24 And, approaching, they awoke him, saying, Governor, governor, we are perishing. And he, arising, rebuked the wind, and the raging of the waters, and they ceased, and a calm came.

25 And he said unto them, Where is your faith? And they, fearing, wondered, saying, to each other, Who truly is this? for he commandeth the wind, and the water, and they obey him.

26 And they arrived at the coast of the Gadarenes, which is over-against Galilee.

27 And he, coming upon the land, a certain man, from the city, met him, who had had demons for some times; and wore no clothes, and abode not in the house, but in the tombs.

28 And seeing Jesus, and exclaiming, he prostrated before him, and, with a loud voice, he said, What to me and thee, Jesus, son of God most high? I beseech thee, torment me not?

29 For he had commanded the unclean spirit to leave the man. For, many times, it had taken him. And he had been bound, in chains and fetters, and watched. And he broke the bonds, and was driven, by the demon, into the wilderness.

30 And Jesus asked him, saying, What is thy name? And he said, Legion, for many demons had entered him.

31 And they besought him, that he would not compel them to go into the abyss.

32 And a herd of swine was there, feeding on the mountain. And they besought him that he would suffer them to enter them. And he suffered them.

33 And the demons leaving the man, entered the swine, and the

CHAPTER IX.

herd ran down the precipice, into the lake, and were choked.

34 And the keepers, seeing what was done, fled, and told, in the city and in the villagés.

35 Then they went out to see what was done. And they came unto Jesus, and found the man, from whom the demons had departed, sitting, clothed and sane, at the feet of Jesus. And they feared.

36 And they, also, seeing, related, unto them, how the demonized had been healed.

37 And the whole of the surrounding country of the Gadarenes, besought him earnestly to depart, from them; for they were taken with great fear.

38 And the man, outof whom the demons had departed, besought him that he might be with him. But Jesus dismissed him, saying,

39 Return into thy house and show what great things God hath done, for thee. And he went thru the whole city publishing what Jesus had done to him.

40 And it came to pass, when Jesus returned, the multitude received him. For they were waiting for him.

41 And, behold, a man named Jairus came, and he was a ruler of the synagog. And having fallen, at Jesus' feet, he besought him to enter his house;

42 For he had an only begotten daughter, about twelve years old, and she was dying. But, as he went, the multitudes thronged him.

43 And a woman having an issue of blood, twelve years, had spent her whole living, upon physicians, and could not be healed, by any,

44 Coming behind, she touched the border of his garment, and immediately her issue of blood stopped.

45 And Jesus said, Who touched me? And all denying, Peter and they, with him, said, Master, the multitudes throng and press thee, and thou sayest, Who touched me?

46 And Jesus said, Somone touched me, for I perceive power hath left me.

47 And the woman seeing that she was not hid, came trembling, and having prostrated to him, she declared, before all the people, for what cause she touched him, and how she was healed immediately.

48 And he said, unto her, Daughter, It comforts thee, thy faith hath saved thee, go in peace.

49 He yet speaking, one came to him, from the synagog-ruler, saying unto him, That thy daughter hath died, trouble not the master.

50 And Jesus hearing, answered him, saying, Fear not, only believe, and she shall be healed.

51 And coming, into the house, he permitted noöne to enter, if not Peter and James and John, and the father and mother of the child.

52 And all wept and bewailed her. And he said, Weep not, she hath not died, but sleepeth.

53 And they derided him, knowing that she had died.

54 And expelling all, and taking her by the hand, he spake, saying, Child, arise.

55 And her spirit returned, and she arose immediately, and he commanded to give her to eat.

56 And her parents were astonished. And he charged them to tell noöne what was done.

CHAPTER IX.

1 AND, having called his twelve disciples, he gave them power and authority over all demons and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staffs, nor bag, nor bread, nor money, nor have ye two coats each.

4 And, into whatever house you enter, remain there, and thence depart.

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5 And whosoever shall not receive you, departing, from that city, shake the dust from your feet, a witness against them.

6 And departing, they went thru the towns, evangelizing and healing everywhere.

7 And Herod the tetrach heard all, that was done, by him. And he worried, because it was said, by some, 'That John had arisen, from the dead.

8 And, by others, That Elijah had appeared. And, by others, that one prophet of the ancients had arisen.

9 And Herod said, I have beheaded John. But who is this, of whom I hear such things? And he desired to see him.

10 And the apostles having returned, told him what they had done. And taking them, he went privately into a desert place of the city called Bethsaida.

11 And the multitudes knowing, followed him. And receiving them, he spoke to them of the kingdom of God, and healed those having need of healing.

12 And the day began to decline. And the twelve coming, unto him, said, Dismiss the multitude that, going, into the towns and surrounding country, they may lodge and find victuals, for we are here, in a desert place.

13 And he said unto them, Give ye them to eat. And they said, We have only five loaves and two fishes, if, going, we should not buy food, for all this people.

14 For they were about five thousand men. And he said, unto his disciples, Sit them down, fifty in a company.

15 And they did so, and all sat down.

16 And taking the five loaves and two fishes, and, looking up to heaven he blessed them, and broke, and gave them to his disciples to be given to the multitude.

17 And they ate and were all satisfied. And they gathered what re-

mained to them of the fragments, twelve baskets.

18 And it came to pass, as he was praying, in retirement, his disciples were with him, and he asked them, saying, Whom declare the multitude me to be?

19 And they answering him, said, John, the Baptist; others, Elijah, and others, that one of the prophets of the ancients has arisen.

20 And he said unto them; And whom declare ye me to be? And Peter answering said, The Christ of God.

21 And he charged and commanded them not to tell it to anyone,

22 Saying That the Son of man must suffer many things and be rejected, by the elders and chief priests and scribes, and be killed and be raised, on the third day.

23 And he said to all, If any one will follow me, deny he himself, take he his cross daily, and follow he me.

24 For, whoso will save his life, shall loose it, and whoso will loose his life, for me, he shall save it.

25 For, what shall it profit a man gaining the whole world and loosing himself, or being exiled?

26 For, whoever shall dishonor me and my words, him the Son of man will dishonor, when he shall come, in his glory, and of the holy angels.

27 And I tell you truly that some are standing here, who shall not taste death, until they shall see the kingdom of God.

28 And it came to pass, about eight days, after these sayings, taking Peter and John and James, he went, into the mountain, to pray.

29 And, it came to pass, as he prayed, the expression of his face was another, and his raiment white, shining,

30 And, behold, two men talked, with him, Moses and Elijah,

31 Who appearing in glory, mentioned his exit, which he should accomplish, at Jerusalem.

32 And Peter and they, with him,

were heavy with sleep. And, awaking, they saw his glory, and the two men standing, with him.

33 And it came to pass, when they departed, from him, Peter said, unto Jesus, Master, it is good for us to be here. And may we make three tabernacles, one, for thee, and one, for Mosés, and one, for Elijah, knowing not what he said.

34 And he speaking, a cloud came and overshadowed them. And they feared, when they entered the cloud.

35 And a voice came, from the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was passed, Jesus was found alone. And they were silent, and told noöne, in those days, any of those things, they had seen.

37 And it came to pass, on the next day, they descending the mountain, a great multitude met him.

38 And, behold, a man of the multitude exclaimed saying, Master, I beseech thee, behold my son, for he is my only begotten ;

39 And, behold, a spirit taketh him and he suddenly exclaimeth, and it teareth him, with foam, and hardly leaveth him, and bruiseeth him.

40 And I besought thy disciples, that they would expel it, and they could not.

41 And Jesus answering, said, O faithless and perverse generation, How long shall I be with you? and endure you? Bring your son here.

42 And, as he was coming, the demon threw and tore him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father.

43 And all were amazed, at the mighty power of God. And, all wondering, at all things, which Jesus had done, he said unto his disciples,

44 Receive ye these sayings into your ears. For the son of man shall be delivered, into the hands of men.

45 And they understood not this saying, and it was hidden, from them,

that they might not perceive it. And they feared to ask him, about this saying.

46 And a dialog arose among them, if any one of them should be greater.

47 And Jesus seeing the dialog of their heart, and taking a child, sat it, by him,

48 And said unto them, Whoëver shall receive this child, in my name, shall receive me, and whoëver shall receive me, shall receive him sending me. For, the least, among you all, he shall be great.

49 And John answering, said, Master, we saw one outcasting demons, in thy name, and we forbade him, because he followed not us.

50 And Jesus said, unto him, Forbid not. For, whoëver is not against us, is for us.

51 And it came to pass, when the days of his assention should be fulfilled, he sat his face to go to Jerusalem.

52 And he sent angels, before his face. And going they entered a village of the Samaritans to prepare for him.

53 And they received him not, because his face was going to Jerusalem.

54 And the disciples, James and John, seeing, said, Lord, Willest thou that we command fire to descend from heaven, and consume them, as Elijah also did?

55 But, turning, he rebuked them, and said, You know not of what spirit you are.

56 For the son of man hath not come to destroy, but to save the lives of men. And they entered another village.

57 And it came to pass, they going, in the way, somone said, to him, Lord, I will follow thee wheresoëver thou goëst.

58 And Jesus said unto him, Foxés have holes and the birds of heaven, nests ; but the son of man hath not where he can rest his head.

59 And he said to another, Follow

me. And he said, Permit me first, going, to bury my father.

60 And Jesus said unto him, Let the dead bury their dead. But, going, preach the kingdom of God.

61 And another said, Lord, I will follow thee. But, first, let me bid them farewell, in my house.

62 And Jesus said, unto him, Noone putting his hand, to the plow, and looking back, is fit for the kingdom of God.

CHAPTER X.

1 AND, after these things, the Lord appointed other seventy, also, and sent them, by two, before his face, into every city and place, where he would come.

2 Therefore, he said unto them, The harvest truly is great, but the laborers few. Pray ye, therefore, the Lord of the harvest, that he would send laborers, into his harvest.

3 Go. Behold, I send you, as lambs, among wolves.

4 Carry neither purse, nor sack, nor shoes. And salute no man, by the way.

5 And, into whatsoever house, ye enter, first say, Peace be to this house.

6 And, if the son of peace shall be there, your peace shall rest upon it. And, if not, it shall return, unto you.

7 And remain, in that house, eating and drinking, what from them. For the laborer is worthy of his wages. Go not from house to house.

8 And, into whatever city ye shall enter and they shall receive you, eat whatever shall be set before you.

9 Heal the sick, therein, and say, unto them, the kingdom of God hath come, unto you.

10 And, into whatever city ye shall enter, and they shall not receive you, going, into the streets of it, say,

11 Also, the dust of your city cleaving unto us, we wipe, to you. But know ye this, that the kingdom of God hath come near you.

12 And I say, unto you, that, in

that day, it shall be more tolerable for the Sodomites, than for that city.

13 Woe unto thee, Chorazin! woe to thee, Bethsaida, for, if the mighty works, which have been done, in you, had been done, in Tyre and Sidon, they would have repented long ago, sitting, in sackcloth and ashes.

14 And it shall be more tolerable, in the judgment, for Tyre and Sidon, than for you.

15 And, thou, Kapernëum, which art exalted, unto heaven, shall be sent to loathing.*

16 He hearing you, heareth me. And he despising you, despiseth me. And he despising me, despiseth him sending me.

17 And the seventy returned, with joy, saying, Lord, the demons are subject unto us, in thy name.

18 And he said unto them, I beheld Satan, as lightning, falling from heaven.

19 Behold, I give you power to tread on serpents and scorpions, and upon all the power of the enemy. And nothing shall hurt you.

20 Nevertheless, rejoice not, in this, that the spirits are subjected unto you, but rejoice that your names are written, in the heavens.

21 In that hour, Jesus rejoiced, in spirit and said, I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent, and hast revealed them unto babes, Yea, O father,

* The Greek word is *hados*, which signifies satiety, loathing, weariness from satiety. The verb is *hadeō*, to effect with urksomness, or disgust, to be disgusted, displeased, or annoyed. Also *Hedō* to eat, to devour, gnaw, devour as worms, waste, consume, dissipate, distress, consume by sorrow.

See, also, note p. 23. *Hadēs* and *hadōs* make *hadou*, in the genative, the word here used. What the Greeks understood by the use of this word, undoubtedly was to be overdone with pleasure and enjoyment, so as to produce loathing, satiety and disgust.

CHAPTER XI.

for so it hath seemed kindness, before thee.

22 And, turning towards his disciples, he said, All things are given to me, by my father. And noōne knoweth, who the son is, if not the father, and who is the father, if not the son, and to whomever the son will reveal

23 And, turning, to his disciples, he said, privately, Happy the eyes seeing what ye see.

24 For, I say that many prophets have desired to see what you see, and saw not: And to hear what you hear, and heard not.

25 And, behold, a certain lawyer arose, tempting him, and saying, Master, what doing, shall I inherit eternal life?

26 And he said, unto him, What is written, in the law? How understandest thou?

27 And, answering, he said, Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole power, and thy neighbor, as thyself.

28 And, he said unto him, Thou hast answered truly. Do this, and thou mayest live.

29 And he willing to justify himself, said, unto Jesus, And who is my neighbor?

30 And Jesus admonishing, said, A certain man went, from Jerusalem, to Jericho, and fell among thieves. And they stripping and wounding him, they departed, leaving him half dead.

31 And, by chance, a certain priest came, in the same way, and, beholding him, he passed by.

32 And, likewise, a Levite coming to the place, coming and seeing, he passed by.

33 And a Samaritan, travelling, came unto him, and seeing him, he had compassion.

34 And, approaching, he dressed his wounds, pouring in oil and wine. And, sitting him, on his own beast,

he brot him, to an inn, and took care of him.

35 And, on the morrow, departing, taking two denarions, he gave, to the host, and said, unto him, Take care of him, and whatever thou shalt expend, when I return I will repay thee. [See note p. 36.]

36 Who, therefore, of these three, thinkest thou, was neighbor of him falling among the thieves?

37 And he said, He doing mercy. Jesus then said, unto him, Go, and do thou likewis.

38 And it came to pass, as they were going, he entered a certain village, and a certain woman, named Martha, received him, into her house.

39 And a sister was there, called Mary, who, also, sitting, at Jesus' feet, heard his word.

40 And Martha was incumbered about much service. And, coming, she said, Lord, carest thou not that my sister hath left me to serve alone? Bid her, therefore, to help me.

41 And Jesus answering, said Martha, Martha, thou art careful and troubled about many things;

42 But one is needful. And Mary hath chosen that good part, which shall not be taken from her.

CHAPTER XI.

1 And it came to pass, as he was praying, in a certain place, when he ceased, one of his disciples said to him, Teach us to pray, as John, also, taught his disciples.

2 And he said, unto them, when ye shall pray, say ye, Our father, who art in the heavens, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so, on the earth.

3 Give our bread sufficient unto us daily.

4 And forgive us our sins; for we ourselves also forgive all offending us, Lead us not, into temptation, but deliver us, from evil.

5 And he said, unto them, Who of you shall have a friend, and shall go

to him, at midnight, and shall say, Friend, lend me three loaves,

6 For my friend, from the way, hath come unto me, and I have nothing that I can set before him.

7 He within shall say, Give me not trouble; the door is now shut, and my children are with me, in bed. I cannot arise and give thee.

8 I say unto you that, if arising, he will not give him, because he is his friend; yet for his importunity, arising, he will give him what he needeth.

9 And I say unto you, Ask, and it shall be given, unto you. Seek, and ye shall find. Knock, and it shall be opened, unto you.

10 For he asking, receiveth; and he seeking, findeth; and unto him knocking, it shall be opened.

11 And if a son shall ask bread, of any of you, a father, he will not give him a stone. And, if a fish, for a fish, he will not give him a serpent.

12 And, if he shall ask an egg, he will not him a skorpion.

13 Therefore, if you, being evil, know to give good gifts unto your children? How much more will your father, from heaven, give the Holy Spirit, to those asking him?

14 And he was expelling a demon, and it was dumb. And it came to pass, the demon being expelled, the dumb spake. And the multitudes wondered.

15 And some of them said, He expelleth demons, by Bēelzebub, the prince of demons.

16 And others tempting, sought a sign, from heaven, of him.

17 And he knowing their tho'ts, said, unto them, Every kingdom divided against itself, is destroyed, and a house, against a house, falleth.

18 And, if Satan is divided against himself, how shall his kingdom stand? For, ye say, thru Bēelzebub, I expell demons.

19 And, if I by Bēelzebub, I expell demons, by whom do your sons ex-

pell? Therefore, they shall be your judgēs.

20 But, if I, by the finger of God, expell demons, truly the kingdom of God hath surly come upon you.

21 When the strong armed shall guard his court yard, his goods will be in peace.

22 But a stronger coming, afterwards, shall conquer him, he shall take his panoply, in which he trusted and they shall divide the spoils.

23 He being not, with me, is against me. And he gathering not, with me, scattereth.

24 When the unclean spirit is departed a man, he walketh thru dry places, seeking rest. And not finding, he saith, I will return, into my house, whence I came.

25 And he cometh and findeth swept and garnished.

26 Then he goëth and taketh seven other spirits wickeder than himself, and, entering, they dwell there. And the last of this man, becometh worse than the first.

27 And it came to pass, as he spake these, a certain woman of the multitude raising her voice, said unto him, Happy the womb bearing thee, and the breasts, which suckled thee.

28 And he said, Rather, happy are they hearing the word, and keeping it.

29 And the multitude having assembled, he began to say, this is an evil generation. It seeketh a sign, and a sign shall not be given, to it, if not the sign of Jonah, the prophet.

30 For, as Jonah was a sign, to the Ninevites, so also shall the Son of man be, to this generation.

31 The queen of the south shall arise, in the judgment, against the men of this generation, and shall condemn it, for she came, from the opposite parts of the earth, to hear the wisdom of Solomon, and behold; a greater than Solomon is here.

32 The men of Nineveh shall arise in judgment, with this generation, and shall condemn it; For they re-

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pented, at the preaching of Jonah, and, behold, a greater than Jonah is here.

33 And, noone having lighted a candle, putteth it in a vault, nor under a bushel, but, on a candlestand, that those entering, may see the light.

34 The eye is the light of the body. Therefore, when thy eye is single, thy whole body also is luminous; but, when it is evil, thy body also, dark.

35 Therefore, may the light, in thee, not be darkness.

36 If therefore, thy whole body is light, having no part dark; the whole shall be light, as when a bright lamp enlighteneth thee.

37 And, as he was speaking, a certain pharisee invited him to dine with him. And entering he sat down.

38 And the pharisee seeing, wondered that he washed not before dinner.

39 And the Lord said, unto him, Now, ye pharisees cleanse the outside of the cup and the plattre; but your inside is full of ravening and wickedness.

40 Fools, he making the without, made he not the within, also?

41 Rather give alms of what ye have, and, behold, every thing shall be clean, unto you.

42 But, woe unto you pharisees, for ye tithe mint and rue and every herb, and overpass judgment and God's love. This should be done and that not omitted.

43 Woe unto you, pharisees, for, ye love the uppermost seats, in the synagogs, and greetings, in the markets.

44 Woe unto you, scribes and pharisees, hypocrites, for you are, as graves invisible, and the men overwalking, perceive not.

45 And one of the lawyers answering said, unto him, Master, saying these things, thou reproachest us, also.

46 And he said, And woe unto

you, lawyers,* for ye load men with heavy burthens, and ye touch not these burthens, with one of your fingers.

47 Woe unto you, for you build the sepulchers of the prophets, and your fathers slew them.

48 Truly ye testify and approve the deeds of your fathers, for they truly slew them, and ye build their sepulchers.

49 By this, also the wisdom of God speaketh. I send, unto them, prophets, and apostles. And, of them, they slay and persecute,

50 That the blood of all the prophets shed, from the foundation of the world, may be required of this generation,

51 From the blood of Abel, unto the blood of Zachariah, who perished between the altar and the temple.

* Among the Jews no such class of men ever was, as what the Greeks and Romans called lawyers, that is advocates, or arguers of causes, in courts, for hire. It is true the Greek word here used is nomikos, their word for lawyer. If they had any such class, it must have been introduced by the Romans. The text saith, that ye load men with heavy burthens. Lawyers, as such, in no country ever had any civil power, and only exercised power, when appointed to places of trust and power, under governments, by special appointments, by commissions, to offices of honor, trust or profit. In verse 51 it reads ye have taken the key of knowledge, and ye yourselves have not entered, and those entering ye have hindered. This, if it has any meaning, refers exclusively to ecclesiastical jurisdiction, and it is an indisputable fact, that the Roman civil officers never had any thing to do, with the Jewish ecclesiastical affairs. And this hindrance of those entering, means the hindrances and obstructions which the Jewish priesthood interposed to these entering and inclining to enter the Christian dispensation. The application was, therefore, wholly to the Jewish priesthood.

Yea, I say unto you, it shall be required of this generation.

52 Woe unto you, lawyers, for you have taken the keys of knowledge, and ye have not entered yourselves, and those entering you have hindered.

53 And he, saying these things unto them, the scribes and pharisees urged him greatly to rehearse more,

54 Waylaying him, and seeking to catch something, out of his mouth, that they might accuse him.

CHAPTER XII.

1 IN those times, myriads of people being collected so, as to tread upon each other, he began to speak first unto his disciples. Beware of the leaven of the pharisees, which is hypocrisy.

2 For nothing is covered, which shall not be revealed, and hidden, which shall not be known.

3 Therefore, whatever you have spoken, in darkness, shall be heard, in the light, and what you have spoken, in the ear, in closets, shall be proclaimed upon the houstop.

4 But I say unto you, my friends, Fear not them killing the body, and, after that, having nothing further to do.

5 But I will forewarn you, whom ye shall fear. Fear him, after killing, having power to cast into gehenna, Yea, I say unto you, fear him.

6 Are not five sparrows sold for two assarions, and one of them is not forgotten before God ?*

7 But all the hairs of your head are also numbered, Fear not therefore. Ye excell, many sparrows.

8 And I say unto you, every one, who shall confess me, the Son of man will confess him before the angels of God.

9 And he denying me, in the presence of men, shall be denied in the presence of the angels of God.

10 And everyone, who shall speak

* An assarion was a brass coin of 3 farthings value sterling, a little short of 2 cents, our money.

a word against the Son of man, it shall be forgiven unto him. But to him blaspheming the Holy Spirit, it shall not be forgiven. [See note p. 25.]

11 And, when they shall bring you to the synagog, and magistrates and powers, worry not how, or what ye shall answer, nor what ye shall say.

12 For the Holy Spirit shall teach you, in that hour, what to say.

13 And one of the multitude said unto him, Master, say to my brother that he shall divide the inheritance with me.

14 And he said unto him, Man, who appointed me a judge, or divider between you.

15 And he said unto them. Take heed and beware of covetousness. For his life is not, in the abundance of his possessions.

16 And he spake a parable unto them, saying, The farm of a certain rich man was fruitful.

17 And he reasoned, with himself, saying, What shall I do? for I have not where to deposit my fruits.

18 And he said, This will I do: I will pull down my barns and build greater, and then I shall store all my fruits and goods.

19 And I will say, to my soul, Soul thou hast much goods stored, for many years; rest, eat, drink, enjoy.

20 But God said, unto him, Fool, this night, thy soul shall be demanded from thee; and to whom shall these be, which thou hast provided?

21 So he treasuring for himself, and not rich, towards God.

22 And he said, unto his disciples, Therefore I say, unto you, Be not anxious for your life, what he shall eat; nor for the body, what ye shall wear;

23 For the life is more than food, and the body, than raiment.

24 Consider the ravens, that they sow not, they reap not, they have not storhouse, nor barn, and God feedeth them. How much better are you, than the fowls?

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25 And who of you being anxious can add one cubit, to his stature?

26 If, therefore, ye are not able to do the least, how the greater?

27 Consider the lilies, how they grow; they toil not, nor spin. And I say unto you, Solomon, in all his glory, was not arrayed, like one of them.

28 And, if God so clothes the grass, in the field, today, being, and, tomorrow, cast into the oven? How much more, you, ye faithless?

29 And seek ye not what ye shall eat, nor what ye shall drink, and be ye not elated.

30 For, after all these things, the nations of the earth seek. And your father knoweth that you need these.

31 But seek the kingdom of God, and all these shall be added, unto you.

32 Fear not, little flock, for your father pleaseth to give you the kingdom.

33 Sell what you have and give alms. Provide for yourselves bags not decaying, treasure, in the heavens, unfailing, where the thief approacheth not, the moth destroyeth not.

34 For where your treasure is, your heart also will be there.

35 Be your loins girded, and your lights burning.

36 And yourselves like men awaiting their Lord, when he shall return from the weddings, that, coming and knocking, they may open unto him immediately.

37 Happy those servants, whom, the Lord coming, shall find watching. Verily, I say, unto you, that he will gird himself, and sit them down, and, coming, will serve them.

38 And, if he shall come, in the second watch, and shall come, in the third watch, and so find, happy will be those servants.

39 And know this: If the householder could know, in what hour, the thief would come, he would watch, and not suffer his house to be entered.

40 Be ye, therefore, also ready;

for, in the hour, ye think not, the Son of man shall come.

41 Then Peter said, unto him, Lord speakest thou this parable, unto us, or, also, unto all?

42 And the Lord said, Who is this faithful and wise steward, whom the Lord shall appoint over his household, to distribute in season?

43 Happy that servant, whom, his Lord coming, he shall find so doing.

44 Truly I say, unto you, that he will appoint him ruler, over all.

45 But, if that servant shall say, in his heart, My Lord delayeth to come, and shall begin to beat the menservants and the maidservants, and to eat, and to drink, and to be drunken;

46 The Lord of that servant will come, in a day, he expecteth not, and in an hour, he knoweth not, and shall divide him, and shall appoint him his part, with unbelievers.

47 And that servant, knowing his Lord's will, and prepared not, nor did according to his will, shall be beaten with many.

48 But he knowing not, and doing worthy of stripes, shall be beaten with few. For, to all, to whom much shall be given, much more is required of him.

49 I have come to send fire, upon the earth. And what if I will it should be already kindled?

50 I have a baptism, with which to be baptised, and how am I straitened, untill it shall be ended.

51 Suppose ye that I am come to give peace, on the earth? I tell you no, but a division.

52 For, from this time, five shall be in one house divided three, against two, and two, against three.

53 The father will be divided, against the son, and the son, against the father; the mother, against the daughter, and the daughter, against the mother; the mother-in-law, against the daughter-in-law, and the daughter-in-law, against the mother-in-law.

54 And he said also unto the multitudes, When you see a cloud arising,

in the west, immediately ye say, a shower is coming, and so it will happen.

55 And when the south wind blowing, ye say that heat will be; and it will happen.

56 Hypocrites, ye can see the face of the heaven and the earth; but why discern ye not this time?

57 And why not also of yourselves judge ye not the right?

58 For, as thou goest, with thy adversary, to the magistrate, in the way, give diligence to be delivered from him; Lest he should drag thee, before the judge, and the judge deliver thee, to the officer, and the officer cast thee, into prison.

59 I say unto thee, thou shalt not depart thence, until thou shalt pay the last trifle.*

CHAPTER XIII.

1 AND some were present, in that season, telling him, about the Galileäns, whose blood Pilate had mixed, with their sacrificés.

2 And Jesus answering, said to them, suppose ye that these Galileäns were sinful above all the Galileäns, because they permitted such things?

3 I tell you no. But, if ye repent not, ye shall all likewis perish.

4 Or those eighteen, upon whom the tower, in Siloäm, fell and killed them, think ye that they were debtors† above all men dwelling, in Jerusalem?

5 I tell you no. But, if ye repent not, ye shall all likewis perish.

6 And he spake this parable: Somone had a fig tree planted, in his

vinyard, and he came seeking fruit on it, and found not.

7 And he said, unto the vindresser. Behold, I have come, three years, seeking fruit, on this fig tree, and have not found. Destroy it; why cumbereth it the ground?

8 And, answering, he said, unto him, Lord, spare it, also, this year, untill I shall dig about it, and throw dung.

9 And, if it shall bear fruit, well, and, if not, after that, thou shalt destroy it.

10 And he was teaching, in one of the synagogs, on the sabbaths.

11 And, behold, a woman was, having a spirit of weakness, eighteen years, and was bowed down, and was unable entirly to be upraised.

12 And Jesus seeing her, called, and said unto her, Woman, thou art loosed from thy weakness.

13 And, he laid his hands on her, and immediately she was straightened and glorified God.

14 And the synagogruler answering, being angry, because Jesus had healed, on the sabbath, he said, to the people, Six days are, in which men ought to work. In them, therefore, coming, be ye healed, and not, on the sabbathday.

15 The Lord, therefore, answered him and said: Hypocrites, Doth not eachone of you, on the sabbath, loose his ox, or his ass, from the stall, and, leading, water?

16 Should not this daughter of Abraham, whom Satan hath bound, behold, eighteen years, be loosed, on the sabbathday?

17 And he saying these, all his adversaries were ashamed, and the whole multitude rejoiced, for all the glorious things done, by him.

18 And he said, To what is the kingdom of God like, and to what shall I liken it?

19 It is like a seed of musterd, which a man sowing, in his garden, it grew and became a great tree, and the fowls of heaven lodged, in its branchés.

*The Greek word is *lepton*, the neuter of the adjective *leptos*, and does not mean money. It is rendered, in the lexicon like something peeled off, thin, delicate, slick, lank, slender, attenuated, small, transparent, limpid, trivial, trifling, accute, keen, subtle, minute.

† The Greek word is *opheilêtai*, plural of *opheilêtês* and is rendered, in the lexicon, a debtor, one under an obligation. In the common translation this is rendered sinners.

CHAPTER XIV.

20 And again he said, To what shall I liken the kingdom of God?

21 It is like leaven, which a woman taking, she hid, in three measures of meal, untill the whole was leavened. [See note. p. 27]

22 And he went thru the cities and villagés, teaching and journeying towards Jerusalem.

23 And somone said, unto him, are they few to be saved? And he said, unto them,

24 Strive to enter thru the straight gate: For, I say, unto you, that many shall seek to enter and shall not be able.

25 And, when the housmaster shall have arisen, and shut the door, and you shall begin to stand without and knock the door, saying, Lord, Lord, open unto us. And answering, he will say, unto you, I know not whence you are.

26 Then you will begin to say, We have eaten and drunk, in thy presence, and thou hast taught, in our streets.

27 And he will say, I say, unto you, I know not whence you are. Depart from me, all ye workers of iniquity.

28 Then will be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you thrust without.

29 And they will come from the east and the west, and from the north and the south, and shall recline, in the kingdom of God.

30 And, behold, they are last, who shall be first; and the first, who shall be last.

31 In the same day, some of the pharisees came, saying, unto him, Depart, and flee, for Herod will kill thee.

32 And he said unto them, Go, tell that fox, Behold, I expell demons, and I shall make cures, to day and to-morrow, and, the third, I shall be perfected.

33 Again, I must walk, to-day and to-morrow and the following; For

it can not be that a prophet shall perish without Jerusalem.

34 Jerusalem, Jerusalem, thou killing the prophets and stoning the sent, unto thee. How often would I have gathered thy children, as a hen, her brood, under her wings, and you would not?

35 Behold, your house is left, unto you, desolate. And, I say, unto you that you shall see me not, untill when ye shall say, Blessed he coming, in the name of the Lord.

CHAPTER XIV.

1 AND it came to pass, that he entered the house of one of the chief pharisees, on the sabbath, to eat bread, and they watched him.

2 And, behold, a certain dropsical man was before him.

3 And Jesus answering spake to the lawyers and pharisees, saying, Is it lawful to heal, on the sabbath? And they were silent.

4 And taking, he healed and dismissed him.

5 And, answering them, he said, Whose ox, or ass, of you, shall fall into a pit, and will not forthwith raise him, on the sabbath day?

6 And they could not answer him again, to these things.

7 And he related a parable to those invited, noticing how they selected the chief rooms, saying unto them,

8 When thou shalt be invited, by somone, to a wedding, sit not down, in the highest place, at table, lest a more honorable man, than thou, should be invited, by him.

9 And he inviting thee and him, shall say, to thee, Give him place. And then, with shame, thou shalt take the lowest seat.

10 But, when thou shalt be invited, going, sit in the lowest seat, that, when he inviting thee, shall come, he may say, to thee, Friend, advance higher. Then thou shalt have honor, in the presence of those sitting, with thee.

11 For, every one exalting himself shall be abased, and he humbling himself, shall be exalted.

12 And he said, also, to him inviting him, When thou makest a dinner, or a supper, call not thy friends, nor thy brothers, nor thy relations, nor rich neighbors, lest they also should invite thee, and recompense be made to thee.

13 But, when thou makest a feast, call the poor, the maimed, the lame, the blind,

14 And thou shalt be blessed, for they cannot recompense thee. For it shall be recompensed, unto thee, in the resurrection of the just.

15 And one of these sitting at table, with him, hearing these things, he said unto him, Happy, who shall eat bread, in the kingdom of God.

16 And he said unto him, A certain man made a great supper, and invited many.

17 And he sent his servant, at the hour of the supper, to say to those invited, Come, for all things are now ready.

18 And they all, as one, began to make excuse. The first said, to him, I have bought a field, and I have need to go and see it; I pray thee, have me to be excused?

19 And another said, I have bought five yokes of oxen and I must go to prove them; I pray thee, have me to be excused?

20 And another said, I have married a wife, and, for that, I can not come.

21 And that servant having returned, showed his Lord these things. Then the housmaster being angry, said to his servant, Go quickly into the streets and lanes of the city, and bring in here the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord. It is done, as thou hast commanded, and yet room is.

23 And the Lord said unto the servant, Go into the highways and hedges, and compell to enter, that my house may be filled.

24 For, I say, unto you, that noone of those invited shall taste my supper.

25 And a great multitude went with him. And turning, he said unto them,

26 If anyone cometh, to me, and hateth not his father and mother, and wife, and children, and his brothers, and sisters, and even his own life, also, he cannot be my disciple.

27 And whoever beareth not his cross, and followeth after me, cannot be my disciple.

28 For, who, of you, designing to build a house, sitteth not down first, and counteth the cost, if he hath sufficient for the completion?

29 Lest, perhaps, he having laid the foundation, and being unable to finish, all beholding, shall begin to mock him,

30 Saying, that this man began to build, and was unable to finish.

31 And what king going to meet another king, in war, setteth not down, first to consider, if he is able, with ten thousand, to meet the other coming against him, with twenty thousand.

32 And, if not, the other being yet afaroff, sending an embassy, he desireth the condition of peace.

33 So, therefore, every one of you, who will not forsake all his possessions, he cannot be my disciple.

34 Salt is good; but, if the salt hath lost its savor, with what shall it be seasoned?

35 It is, therefore, fit neither for the land, nor for the dunghill. They outcast it. Who hath ears to hear hear he.

CHAPTER XV.

1 And all the publicans and sinners were collected, unto him, to hear him.

2 And the scribes and pharisees counselled, saying That he receiveth sinners and sitteth with them.

3 And he spake this parable unto them, saying,

4 What man, of you, having a hundred sheep and, having lost one of them, leaveth he not the ninety nine, in the wilderness, and searcheth for the lost, until he can find it?

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5 And finding, he layeth it, on his shoulders, rejoicing.

6 And coming, into his house, he collecteth his friends and neighbors, saying, unto them, Rejoice, with me, for I have found my lost sheep.

7 I say, unto you, that such joy shall be, in heaven, over one sinner repenting, as over nintynine just, needing no repentance.

8 Or, what woman having ten drachmas, if she should loose one drachma,* would she not light a candle and sweep the house and search diligently, until she should find it.

9 And, having found, she calleth her friends and neighbors, saying, Rejoice, with me, for I have found the drachma, which I lost.

10 Likewise, I say unto you, joy is, in the presence of the angels of God, over one sinner repenting.

11 And he said, A certain man had two sons.

12 And the younger of them said, to his father, Father, give me the portion of the property falling to me. And he divided, to them, his living.

13 And after not many days, the younger son, collecting all, went into a far country, and there wasted his substance, living riotously.

14 And he having spent all, a severe famine arose, in that country, and he began to want.

15 And going, he hired to one of the citizens of that country, and he sent him, into his fields to feed swine.†

16 And he desired to fill his belly, with the husks, which the swine ate. And noöne gave, unto him.

17 And coming, unto himself, he said, Many hirlings of my father abound, in bread, and I am perishing, with hunger!

18 Arising, I will go, to my father, and will say, to him, Father, I have

* About 8 cents.

† This was the meanest and most despicable employment, among the Jews, that could be; for they ate not, nor made any use of swine.

sinned, against heaven and, in thy presence,

19 And am unworthy to be called thy son. Make me, as one of thy hirlings.

20 And, arising, he came unto his father. And he being yet afaroff, his father saw him, and compassionated, and, running, fell, upon his neck and kissed him.

21 And the son said, unto him, Father, I have sinned, against heaven, and before thee, and am unworthy to be called thy son.

22 And his father said, unto his servants, Forthbring the best robe and put it, on him, and sandals,* on his feet.

23 And, bringing the fatted calf, kill, and, eating, we may be merry.

24 For this, my son, was dead and liveth, and was lost and is found. And they began to be merry.

25 And the elder son was, in the field. And coming he approached the house, he heard music and dancing.

26 And calling one of his servants, he inquired What these things meant.

27 And he said, unto him, thy brother is come, and thy father hath killed the fatted calf, because he hath received him well.

28 And he was angry, and would not enter. Therefore, his father coming out, entreated him.

29 And, answering, he said, unto his father, Behold, I have served thee, these many years, neither, at any time, have I transgressed thy command, and yet thou never gavest me a kid, that I might rejoice, with my friends.

30 But when this, thy son, came, he devouring thy substance among harlots, thou hast killed, for him, the fatted calf.

* This is commonly translated shoes. The ancients did not wear what we call shoes. The sandle was a thing covering the bottom of the foot and was fastened by straps over the instep and around the heel.

31 And he said, to him, Child, thou art ever with me, and all mine is thine.

32 It was good to rejoice and be merry, for this, thy brother, was dead, and he is living; he was lost, and is found.

CHAPTER XVI.

1 AND, he said, also, unto his disciples, A certain rich man was, who had a steward, and he was accused, unto him, as wasting his goods.

2 And calling him, he said unto him, What this I hear of thee? Give an account of thy stewardship, for thou canst be no longer steward.

3 Then the steward said, to himself, What shall I do? for my lord will take away from me my stewardship. I cannot dig. I am ashamed to beg.

4 I know what I will do. For, when I shall be removed, from the stewardship, they shall receive me, into their houses.

5 And having called everyone of his Lord's debtors, he said to the first, How much owest thou, unto my Lord.

6 And he said, a hundred baths of oil. And he said unto him, Take thy account, and sitting down, write quickly fifty.*

7 Then he said to another, And how much owest thou? And he said, a hundred measures of wheat.† And he said, Take thy account, and write eighty.

8 And the Lord commended the unjust steward, because he did wisely. For the sons of this age are wiser, in their generation, than the sons of light.‡

* A bath was a Jewish measure of 2 gallons and 5 pints.

† The Greek word is kóros, which is a measure containing four bushels, English measure.

‡ This is probably spoken, in reference to a comparison of the Jews, with Christian believers. The sons of this aion, or age, probably refers to the Jews, and the sons of light, to the Gentiles, or believers. And the word sons is probably used, because, in the

9 And I say, unto you, Make, unto yourselves friends of the mammon of unrighteousness, that, when you shall fail, they may receive you into the tents of the age.*

10 He faithful, in the least, is faithful, also, in much; and he unjust, in the least, is unjust, also, in much.

11. If, therefore, you have not been faithful, in the unrighteous mammon, who will trust you, with the true.†

12 And, if ye have not been faithful, towards another, who will trust, to you, your own?

13 No one can serve two masters. For, he will either hate the one, and love the other, or, he will respect the one, and dispise the other. You can not serve God and mammon.

14 And the covetous pharisees hearing all these things, from the beginning, derided him.

15 And he said, unto them, You are those justifying yourselves, in the presence of men, but God knoweth your hearts, For, what is high, among men, is an abomination, in the presence of God.

16 The law and the prophets, until John. Since then, the kingdom of God hath been preached, and every one rusheth, into it.

17 And, it is easier for heaven and earth to disappear, than one tithe of the law to fail.

18 Every one divorcing his wife, Mosaic dispensation women were not considered belonging to the Jewish church.

* That is, that the Jews, who should become believers, and be cut off from their old privilegés, should keep in favor with their brethren, until conversion, when they should be received, into the favor and privilegés of the Christian age, or dispensation, which is considered to be everlasting, or to endure as long as time, and only to cease with it.

† That is, If ye have corrupted and abused the doctrines of Mosés, ye will also mine.

CHAPTER XVII.

and marrying another, adulterateth. And every one marrying the divorced, adulterateth.

19 And a certain rich man was, and he was clothed, in purple and fine linen, luxuriating every day.

20 And a certain beggar, by name, Lazarus, who was laid, at his gate, full of sores,

21 And desiring to be fed, with the crumbs falling, from the rich man's table. But the dogs also coming licked his sores.*

22 And it came to pass, the beggar died, and was carried, by the angels, into Abraham's bosom. The rich man, also, died and was buried.

23 And, in hades, having lifted up his eyes, and being under examinations,† he saw Abraham afaroff, and Lazarus in his bosom.

24 And, crying, he said, Father Abraham, compassionate me, and send Lazarus, that he may dip the tip of his finger, in water, and cool my tung, for I am tormented, in this flame.

25 But Abraham said, Child, remember that thou, in thy life, receivedst thy good things, and Lazarus likewise evil things; but now he is comforted and thou tormented.‡

26 And, beside all these, between you and us, a great chasm is fixed, so that they, desiring to pass, from hence to you, are unable: Neither can those, from thence, come unto us.

* Lazarus means the Gentiles, and the dogs the heathen philosophers, and the sores, the heathen, or idolatrous religion, probably.

† This state of examination, or trial, is analogous to the punishment, or chastisement mentioned, Mat. ch. 25 v. 46. The torments are probably the dissatisfaction afforded, by the Jewish religion.

‡ The good things, which the Jews enjoyed, in their days of prosperity, are here represented, under the sump-

27 And he said, I pray thee, therefore, father, that thou wilt send him to my father's house;

28 For, I have five brothers, that he may testify, unto them, that they may not, also, come into this place of torment.*

29 Abraham said, unto him, They have Moses and the prophets, they may hear them.

30 And he said, No, father, Abraham. But, if one, from the dead, should go, they would repent.

31 But he said, unto him, If they will not hear Moses and the prophets, they would not be persuaded, if one should arise from the dead.†

CHAPTER XVII.

1 AND he said, unto his disciples, It is impossible that scandals, will not come; but woe, by whom; they will come.

2 It would be better, for him, if a millstone should be hanged about his neck and he cast into the sea, than that one of these little ones should be scandalized.

3 Take heed, to yourselves. If thy brother shall trespass against thee tuous fare of the rich man. And the beggarly state of Lazarus and his sores represents the depraved and fallen state of the gentiles, during the Mosaic dispensation. And the crums represent the little divine light that they then enjoyed. It also shows how exclusively the Jews kept all the divine communications to themselves. The chasm represents the unreconcilable natures of the two dispensations; the Jewish and Christian. The enjoyment of Lazarus, in Abraham's bosom, represents the happy state of the Christian Church, and that they have taken the place of the Jews, in the favor of God.

* The five brethren, here, probably, figuratively represent the whole Jewish community, under the figure of the five senses, which make a natural and perfect man.

† The same moral is here inculcated, in another form, as when he said he would give no sign but the sign of Jonah, the prophet.

rebuke him, and, if he shall repent, forgive him.

4 And if he shall trespass, against thee, seven times, in a day, and seven times, in a day, he shall return, unto thee, saying, I repent, forgive him.

5 And the apostles said, unto their Lord, Increase our faith?

6 And the Lord said, if you have faith like a grain of mustard seed, if you should say, unto this sykamore, be thou also uprooted, and be thou planted, in the sea, and it would obey you.

7 And who, of you, having a servant plowing, or feeding, who, if he should come, from the field, would say unto him, immediately, coming, recline thou, thou shalt eat and drink.

8 But will he not say, to him, make ready the supper and, girding, serve me, until I shall eat and drink, and after these, thou shalt eat and drink.

9 Hath he thank, for that servant, because he did what he was commanded? I think not.

10 So also you, when you shall have done all the things commanded you, say, That we are unprofitable servants, for we have done what we ought to do.

11 And it came to pass, as he went, unto Jerusalem, he passed thru the midst of Samaria and Galilee.

12 And he entering a certain village, ten men, lepers, met him, they standing at a distance,

13 And they raised a voice, saying, Jesus, master, compassionate us.

14 And looking he said, unto them, going, show yourselves, unto the priests. And it was so, that, as they went, they were cleansed.

15 And one of them seeing that he was cleansed, returned, with a loud voice, glorifying God.

16 And he fell, on his face, at his feet, thanking him. And he was a Samaritan.

17 And Jesus answering said, Were not ten cleansed? and where the nine?

18 And they were not found re-

turning to give glory to God, if not this stranger.

19 And he said, arising depart, thy faith hath saved thee.

20 And being asked, by the pharisees, when the kingdom of God would come? he answered them and said, The kingdom of God cometh not, with observation.

21 Nor shall they say, Lo here, nor lo there. For, behold, the kingdom of God is, within you.

22 And he said unto his disciples, The days will come, when you shall desire to see one of the days of the son of man, and you shall not see.

23 And they will say, unto you, See here, or see there: pursue them not, nor follow.

24 For, as the lightning, which lighteneth, from one part of heaven, shineth, unto the other part of heaven. So, also, shall the son of man be, in his day.

25 And he must first suffer many things and be rejected, by this generation.

26 And, as it was, in the days of Noäh, so shall it be, in the days of the son of man.

27 They ate, they drank, they married, they were given, in marriage, until the day Noäh entered the ark: and the flood coming destroyed them.

28 Likewise, also, as it was, in the days of Lot: They ate, they drank, they bot, they sold, they planted, they built.

29 But, the day Lot departed, from Sodom, fire and brimstone rained, from heaven, and destroyed all.

30 So shall it be, in the day, the son of man shall be revealed.

31 In that day, whoëver shall be on the houstop, and his armours, in the house, enter he not to take them. And he, in the field, likewise return he not back.

32 Remember Lot's wife.

33 Whoëver shall seek to save his life, shall lose it. And whoever shall loose it, shall preserve it.

34 I say, unto you, in that night,

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two shall be, in one bed. One shall be taken and the other left.

35 Two shall be grinding together. One shall be taken, and the other left.

36 And, answering, they said, 'unto him, Where Lord? And he said, Where the body is, there the eagles will be gathered.

CHAPTER XVIII.

1 AND he spake a parable, unto them, That they ought always to pray and not to faint,

2 Saying, A certain judge was, in a certain city, fearing not God, nor regarding man.

3 And a widow was, in that city, and she came, unto him, saying, avenge me of my adversary.

4 And, for a time, he would not. But, after that, he said, to himself, If I fear not God, and regard not man,

5 Yet, because this widow troubleth me, I will avenge her, that she may not trouble me, by her continual coming.

6 And the Lord said, Hear what the unjust judge saith.

7 And will not God avenge his own elect crying, to him, day and night, and he bearing long with them.

8 I say, unto you, that he will avenge them speedily. Again, the son of man coming, verily shall he find faith, on the earth?

9 And he spake this parable to those trusting, in themselves, that they were just, and dispised others.

10 Two men ascending into the temple to pray, one a pharisee and the other a publican.

11 The pharisee standing, by himself, prayed these things, God, I thank thee that I am not, as many other men, extortioners, unjust, adulterers, nor, also, as this publican.

12 I fast twice, a sabbath, I tithe all I possess.

13 And the publican standing afar off, would not even raise his eyes to heaven, but smote his breast, saying, God be merciful, to me, a sinner.

14 I say, unto you, this descended,

to his house, justified than the other. For every one exalting himself shall be abased, and he humbling himself shall be exalted.

15 And they brot infants, unto him also, that he might touch them. And his disciples seeing, rebuked them.

16 But Jesus calling them, said, Permit children, and forbid them not, for, of such, is the kingdom of God.

17 Verily, I say, unto you, whoëver, as a child, shall not receive the kingdom of God, shall not enter it.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said, unto him, Why callest me good? Noöne is good, if God is not.

20 Thou knowest all the commandments. Adulterate not, kill not, steal not, perjure not, honor thy father and thy mother.

21 And he said, I have kept all these, from my youth.

22 And Jesus hearing these, said, Thou lackest one yet. Sell all, that thou hast, and give to the poor, and thou shalt have treasure, in heaven: and come, follow me.

23 And hearing these, he departed sorrowful, for he was very rich.

24 And Jesus seeing him departing sorrowful, said, How hardly shall they, having possessions, enter the kingdom of God?

25 For it is easier, for a kamel to pass the eye of a needle, than for a rich man to enter the kingdom of God.

26 And they hearing, said, And, who can be saved?

27 And he said, Things impossible, with men, are possible, with God.

28 And Peter said, behold, we have left all, and followed thee.

29 And he said, unto them, Verily, I say, unto you, that noöne is, who hath left house, or parents, or brother, or wife, or children, for the kingdom of God,

30 Who shall not receive much more, in this time, and, in the coming age, life everlasting.

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31 And, taking the twelve, he said unto them, Behold, we go to Jerusalem, and all things written, by the prophets, for the son of man, shall be accomplished.

32 For, he will be delivered to the gentiles, and be mocked, and abused, and spit upon.

33 And scourging, they shall slay him, and, on the third day, he will arise.

34 And they understood noöne of these things. And this saying was hid from them, and they understood not the things spoken.

35 And it came to pass, when he came nigh unto Jericho, one blind, sat by the way begging.

36 And hearing the multitude passing, he inquired, What it was.

37 And they told him That Jesus of Nazareth was passing.

38 And he cried, saying, Jesus, son of David, compassionate me.

39 And they going before, admonished him to be still. But he cried so much the more, son of David, compassionate me.

40 And Jesus standing, commanded him to be brot, unto him, and having approached him, he asked him,

41 Saying, What wilest thou that I should do for thee? And he said, Lord, That I may see?

42 And Jesus said unto him, See, thy faith hath saved thee.

43 And immediately he saw, and followed him, glorifying God. And all the people seeing, gave praise to God.

CHAPTER XIX.

1 And Jesus entering passed thru Jerico.

2 And, behold, a man named Zacchëus, and he was collector of the customs, and he was rich.

3 And he sought to see Jesus, who he might be. And he was unable for the multitude, for he was small in stature.

4 And running ahead, he climbed a sykamore, that he might see him, for he would pass there.

5 And when he came to the place Jesus having looked up saw him and said, unto him, Zacchëus, hastening, discend, for, to day, I must abide, at thy house.

6 And, hastening, he discended, and received him rejoicing.

7 And beholding all murmured, saying, That he hath gone to partake, with a man, a sinner.

8 And Zacchëus standing, said to the Lord, Behold, Lord, the half of my goods I give to the poor, and, if I have taken any thing, from any one, by falsly accusing, I restore him four fold.

9 And Jesus said unto him That, today, salvation is come to this house, because he, also, is a son of Abraham.

10 For the son of man is come to seek and save the lost.

11 And they hearing these things, adding, he spake a parable, because he was near Jerusalem, and they tho't that the kingdom of God would immediately appear.

12 Therefore, he said, a certain nobleman went into a far country, to receive, unto himself, a kingdom, and to return.

13 And having called his ten servants, he delivered, unto them, ten mnas, and said, unto them, occupy till I shall come.*

14 And his citizens hated him, and sent messengers after him, saying, we will not have this to reign over us.

15 And it came to pass, when he had returned, having, received the kingdom, he commanded those servants to be bro't to him, to whom he had delivered the money, that he might know howmuch eachone had gained.

16 And the first came, saying, Thy mna hath gained ten mnas.

17 And he said well, good servant. Because thou hast been faithful, in

*The mna was a Grecian coin equal to a hundred Attic drachms, or about eighty dollars.

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very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy mna hath gained five mnas.

19 And he said, unto him, And be thou over five cities.

20 And the other came, saying, Lord, behold thy mna, which I have had inclosed in a napkin.

21 For, I feared thee, for thou art an austere man: Thou takest what thou laigest not down, and reapest what thou sowedst not.

22 And he said, unto him, Outof thyown mouth, I judge thee, wicked servant. Thou knewest that I am an austere man, taking up what I laid not down, and reaping, where I sowed not.

23 And why gavest thou not my money, intothe exchange, and I coming, might have received it, with interest?

24 And he said, unto the bystanders, Take from him the mna, and give to him having ten mnas.

25 And they said, unto him, Lord, He hath ten mnas.

26 For, I say, unto you That, to every one having, shall be given, and from him having not, what he hath shall be taken from him.

27 And those, my enemies, willing not me to reign over them, bring them here and slay them before me.

28 And saying these things, he went before ascending, into Jerusalem.

29 And it came to pass, as he approached Bethphage and Bethany, to the mount called of Olives, he sent two of his disciples,

30 Saying, Go into the opposite village, into which, entering, you will find a colt tied, on which, no man ever sat, loosing, bring him.

31 And, if anyone shall ask you, Why loose ye? You shall so speak unto him; Because the Lord hath need of him.

32 And they sent, going, found as said unto them.

33 And they loosing the colt, his

owners said, unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brot him to Jesus, and put their garments on him, and sat Jesus, upon him.

36 And he proceeding, they spread their garments, in the way.

37 And he approaching the very descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God, with a great voice, for all the mighty things they had seen,

38 Saying, Blessed the king coming, in the name of the Lord, peace, in heaven, and glory, in the highest.

39 And some of the pharisees, among the multitude said, unto him, Master, rebuke thy disciples.

40 And answering he said, unto them; I tell you, if these should be silent, the stones would exclaim.

41 And, as he approached, seeing the city, he wept over it, saying,

42 If thou, hadst known, even thou in the day, the things of thy peace, but now they are hidden, from thy eyes.

43 For the days will come upon thee, and thy enemies will incircle and incompass thee, in every way, with a trench.

44 And they shall overthrow thee, and thy children within thee, and they shall not leave, in thee, a stone, on a stone, because thou knewest not the time of thy visitation.

45 And coming, into the temple, he began to outcast those selling and buying, in it,

46 Saying, unto them It is written, my house is the house of prayer; but ye have made it a den of thieves. [See note. p. 37]

47 And he was teaching daily in the temple, and the chief priests, and scribes and the chiefs of the people sought to destroy him,

48 And they found not what they could do, for the whole people were in suspense, hearing him.

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CHAPTER XX.

1 AND it came to pass, in one of those days, he teaching the people, in the temple, and evangelizing, the chief priests and scribes, with the elders, came,

2 And spake, unto him, saying, Tell us, by what power doest thou these things? Or who he is giving thee this power?

3 And he answering said, unto them, I will ask you one word, and answer me.

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned among themselves, saying That, if we should say, From heaven, he will inquire, Why then believed you not him?

6 And, if we should say, Of men, all the people will stone us; for they all are persuaded that John was a prophet.

7 And they answered, We know not whence.

8 And Jesus said, unto them, Neither tell I you, by what power, I do these things.

9 And he began to speak this parable, unto the people. A certain man planted a vinyard, and rented it, for a long time, unto husbandmen, and journeyed.

10 And, in the season, he sent a servant, that they might give him the fruit of the vinyard. But the husbandmen beating, dismissed him empty.

11 And again he sent another servant, and beating and abusing, they dismissed empty.

12 And again he sent the third, and also wounding him, they outcast him.

13 And the Lord of the vinyard said, What shall I do? And he said, I will send my beloved son. Surely they will reverence him.

14 And the husbandmen seeing him, conferred together, saying, This is the heir, come, we will kill him, that the inheritance may be ours.

15 And casting without the vin-

yard, they slew him. What, therefore, shall the Lord of the vinyard do to them?

16 He will come and destroy these husbandmen, and give the vinyard to others. And they hearing said, may it not be.

17 And he beholding them said, What, therefore, is this scripture? The stone, which the builders rejected, the same hath become the head of the corner.

18 Everyone falling, upon this stone, shall be broken. And on whom it shall fall, it shall winnow him. [See note. p. 39]

19 And the high priests and the scribes sought to lay hands on him, in that hour. And they feared the people. For they knew that he spake this parable against them.

20 And, watching, they sent spies, feigning themselves to be just, that they might catch him, in his speech, that they might deliver him into the power and authority of the Governor.

21 And they asked him, saying, Master we know that thou sayest and teachest truly, and respectest not the countenance, but teachest the way of God, in truth.

22 Is it lawful, for us, to give tribute to Cesar, or not?

23 And perceiving their craftiness, he said, unto them, Why tempt ye me?

24 Show me a denarion. Whose image and superscription hath it? And, answering, they said, Cesar's.

25 And he said, unto them, Render, therefore, unto Cesar, what are Cesar's, and, unto God, what are God's.

26 And they were unable to take hold of his words, before the people. And they marveled, at his answer, and were silent.

27 And some of the Saddusees approaching, those denying any resurrection to be, asked him

28 Saying, Moses wrote, unto us, If a brother, shall die having a wife, and if he should die childless, that his

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brother should take the wife and raise seed to his brother.

29 Therefore, seven brothers were, and the first taking a wife, died childless.

30 And the second took the woman, and he died childless.

31 And the third took her. And so also the seven. And, having no children, they died.

32 And, last of all, the woman died also.

33 In the resurrection, therefore, Whose shall the woman be, for the seven had her, to wife.

34 And Jesus answering them said, The sons of this life marry and are given, in marriage.

35 But they being able to obtain that life and the resurrection of the dead, marry not, nor are given, in marriage,

36 For they cannot die anymore. For they are likangels, and sons of God, being sons of the resurrection.

37 And that the dead are raised, Mosés also, showed, at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob.

38 And God is not of the dead, but of the living. For all live to him.

39 Then some of the scribes answering, said, Master, thou hast said well.

40 And, afterwards, they dared not ask him anything.

41 And he said, unto them, How say they Christ to be the son of David?

42 And this David saith, in the book of Psalms, The Lord said, unto my Lord, Sit thou, at my right,

43 Until I shall make thy enemies thy footstool.

44 Therefore, David calleth him Lord, and how then is he his son?

45 And, all the people hearing, he said, unto his disciples,

46 Beware of the scribes choosing to walk, in robes, and loving greetings,

in the forums, and highest seats, in the synagogs, and the chief rooms, at feasts;

47 They devouring widows houses and, for pretence, praying long. They shall receive the greater penalty.

CHAPTER XXI.

1 And beholding, he saw the rich casting their gifts, into the royal treasury.

2 And he saw a poor widow casting in two mites.*

3 And he said, verily I say, unto you, that this poor widow hath cast more than all;

4 For all these, from their abundance, have cast into the offerings of God; but she, of her want, hath cast all, which she had, her living.

5 And some speaking of the temple that it was adorned with beautiful stones and ornaments, he said †

6 These, which you behold, the days will come, in which a stone shall not be left, on a stone, which shall not be thrown down.

7 And they asked him, saying, Master, when shall these things be? And what the sign, when they will come?

8 And he said, Consider, be not deceived. For many will come, in my name, saying that I am. And the time approacheth, therefore, follow not after them.

9 And, when you shall hear wars

* The Greek word is *lépta*, the neuter plural of the adjective *léptos*, which means something peeled off, thin, delicate, sleek, lank, slender, attenuated, small, transparent, limpid, trivial, acute, keen, subtle, minute.

† The Greek word for ornaments is *anathēmasi*, the plural of *anathēma*, and means, placing on high, setting up, placing to be seen, the object set up, a costly object, as a vase, a tripod, an inscribed tablet dedicated to a deity, a votive offering, a gift as a token of remembrance, dress, ornament, decoration. The same word, *anathēma*, e short, is a scandal, or a scandalous person.

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and commotions, fear not; for these must first come; But the end is not immediately.

10 Then he said unto them, Nation shall arise, against nation, and kingdom, against kingdom,

11 And great shakings shall be, in places, and famins, and pestilencés, shall be, and great and fearful signs shall, also, be in the heaven.

12 But, before all these, they will lay their hands on you, and persecute, delivering into synagogs and prisons, being brot before governors and kings, for my name.

13 And it shall be, unto you, a testimony.

14 Determine not, therefore, in your hearts, beforhand, *what* to answer,

15 For, I will give, unto you, a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And you shall be betrayed, also, by parents, and brethren, and relations, and friends, and of you they shall slay.

17 And you shall be hated of all, for my name.

18 And a hair of your head shall not perish.

19 And, in your patience, possess your souls.

20 And, when you shall see Jerusalem encompassed with armies, then know that her destruction cometh.

21 Then, they, in Judëa, may flee, into the mountains. And those in her midst, may depart. And they, in the villages, may not enter her.

22 For, these are the days of vengeance, that all things written may be fulfilled.

23 And woe, unto those pregnant and those nursing, in those days. For great distress shall be, upon the land, and wrath, upon this people.

24 And they shall fall, by the edge of the sword, and be captivated, by all nations. And Jerusalem shall be downtrodden, by the gentiles, untill the times of the gentiles shall be fulfilled.

25 And signs shall be in the sun, and, in the moon, and, in the stars, and, upon the earth, distress of nations, in perplexity, the sea and the wave heaving,*

26 Men holding their breath, for fear and expectation of things coming, upon the earth. For the powers of heaven shall be shaken.

27 And then they shall see the son of man coming, in the cloud, with power and much glory.

28 And, these things beginning to come to pass, look up and araise your heads, for your redemption approacheth.

29 And he spake a parable, unto them: Behold the figtree and all the trees;

30 When, already, they have forth put, seeing, you know, of yourselves, that summer is near.

31 So, also, you, when you shall see these coming, know that the kingdom of God will be near.

32 Verily, I say, unto you, that this generation shall not pass, untill all shall come to pass.

33 The heaven and the earth shall disappear; but my words shall not disappear.

34 Take heed, to yourselves, lest, at any time, your hearts shall be overcharged with surfeiting and drunkenness, and necessary cares, and the day should come upon you unexpected.

35 For, as the snare, it shall come upon the face of all the earth.

36 Watch, therefore, praying, in all time, that you may be esteemed worthy to escape all these coming, and to stand before the son of man.

37 And he was, every day, teaching, in the temple, and, by night, outgoing, he abode in the mount called of Olives.

* In the common translation, it is roaring. The Greek word is êkousês, from the verb akouô, to hear, apprehend, learn, to hear from any person or thing. The meaning is, that these noises shall be heard and understood.

CHAPTER XXII.

38 And all the people gathered unto him, in the temple to hear him.

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1 AND the feast of unleavened bread approached, which is called the passover.

2 And the chief priests and scribes sought how they might destroy him. For they feared the people.

3 And Satan entered into Judas, called Iskariot, being of the number of the twelve.

4 And, going, he communed with the chief priests and generals,* how he could deliver him unto them.

5 And they rejoiced, and agreed to give him money.

6 And he promised and sought opportunity to betray him, to them, unbeknown to the people.

7 And the day of unleavened bread came, in which the passover should be killed.

8 And he sent Peter and John, saying, Going, prepare the passover for us, that we may eat.

9 And they said unto him, Where willest thou, we shall prepare?

10 And he said, unto them, behold, you coming into the city, a man will meet you bearing a pitcher of water. Follow him, into the house, where he shall enter.

11 And you shall say to the householder of this house, The master saith unto thee, Where is the guest chamber, wherein I may eat the passover, with my disciples?

12 He will show you a large chamber furnished. There prepare.

13 And, going, they found, as he had told them. And they prepared the passover.

14 And, when the hour was come, he sat and the twelve apostles with him.

* The Greek word is *stratērgōs*, and is defined, in the Lexicon, The leader of an army, a general. At Athens, he was the war-minister, in some of the Grecian states, he was the chief-magistrate. He was undoubtedly a Roman military officer.

15 And he said, unto them, with great desire, I have longed to eat this passover, with you, before my death;

16 For, I say unto you, that, henceforth, I will not eat of it, until when it shall be fulfilled, in the kingdom of God.

17 And taking the cup, having given thanks; he said, Take this and share, with yourselves;

18 For, I say, unto you, that I will not drink the product of the vine, anymore, until when the kingdom of God shall come.

19 And, taking bread, and having blessed, he broke and gave, to them, saying, This is my body, the given, unto you, This do, for my remembrance.

20 Likewise, also, the cup, after supper, saying, This cup, the new testament, in my blood shed for you.

21 And, behold, the hand of him betraying me is with me, on the table.

22 And verily the son of man goeth according to determination; but woe to that man, by whom he shall be betrayed.

23 And they began to inquire, among themselves, who it could be among them, who would do this?

24 And a strife also became, among them, who of them should be greatest.

25 And he said, unto them, The kings of the nations exercise lordships over them. And they ruling them are called benefactors.

26 But you not so. But he greatest, among you, be he, as the younger and he chief, as he serving.

27 For, which is greater, he sitting, at table, or he serving. Is not he sitting, at table? And I am among you, as one serving.

28 And you are they, having continued, with me, in my temptations.

29 And I appoint, unto you, a kingdom, as my father hath appointed, unto me,

30 That you may eat and drink,

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at my table, in my kingdom, and sit, on thrones, judging the twelve tribes of Israël.

31 And the Lord said, Simon, Simon, behold Satan hath desired you to be sifted, as wheat.*

32 But I have prayed for thee, that thy faith may not fail. And, when thou shalt be converted, strengthen thy brethren.

33 And he said, unto him, Lord, I am ready to go, with thee, into prison and, into death.

34 And he said, I tell thee, Peter, the cock will not crow, this day, before thou wilt deny thrice to know me.

35 And he said, unto them, When I sent you without purse, and sack, and shoes, lacked you anything? And they said, Nothing.

36 Therefore, he said, unto them, But now, he having a purse, take he it, and likewise the sack. And he having not a sword, sell he his garment and buy.

37 For, I say, unto you, that what is written must be accomplished, in me. And he was reckoned, among transgressors. For the things concerning me have an end.

38 And they said, Lord, behold, here two swords. And he said, unto them, It is enough.

39 And coming out, he went, according to custom, to the mount of Olives. And his disciples also followed him.

40 And having come to the place, he said, unto them, Pray that you enter not into temptation.

41 And he withdrew, from them, about a stone's throw, and, kneeling, he prayed,

42 Saying, If thou willest, pass this cup from me. But not my will, but thine be done.

43 And an angel, from heaven, appeared unto him strengthening him.

* It is remarkable you is in the plural, and both the address and assurance are in the singular, in the Greek.

44 And he being, in an agony, he prayed more earnestly. And it came to pass his sweat as clots of blood falling upon the ground.

45 And, having arisen, from prayer, coming to his disciples, he found them sleeping for sorrow.

46 And he said unto them, Why sleep ye? Arising, pray that ye enter not into temptation.

47 And, he yet speaking, behold the people, and he called Judas, one of the twelve, led them, and approached Jesus to kiss him,

48 And Jesus said unto him, Judas, Betrayest thou the Son of man with a kiss?

49 And they about him seeing what would follow, said, Lord, shall we smite, with the sword?

50 And one of them smote the high priest's servant and cut off his right ear.

51 And Jesus having answered, said, be it so. And having touched his ear, he healed him.

52 Then Jesus, said to the chief priests and generals of the temple and the elders accompanying him, Are you come, as against a thief, with swords and staves?

53 And I being daily with you in the temple, you extended not hands upon me. But this is your hour, and the power of darkness.

54 And taking him, they led him and brot him, into the high priest's house. And Peter followed, at a distance.

55 And a fire being kindled, in the court yard, and they sitting around it, Peter sat, in their midst.

56 And a certain maidservant beholding him sitting, at the fire, and staring upon him, said, And this was with him.

57 And he denied him, saying, Woman, I know him not.

58 And, after a short time, another seeing him said, And thou art one of them. And Peter said, Man, I am not.

59 And about the space of one hour, another affirmed, saying with

CHAPTER XXIII.

a truth, this was with him, for he also is a Galilæan.

60 And Peter said, I know not what thou sayest. And, immediately, he still speaking, the cock crew.

61 And, the Lord turning, looked upon Peter. And Peter remembered the word of the Lord, as he spake unto him, that before the cock shall crow, Thou shalt deny me thrice.

62 And Peter departing, wept bitterly.

63 And the men holding Jesus flaying, mocked him.

64 And having blindfolded him, they struck his face and, asked him, saying, prophesy, who is it striking thee?

65 And they spake many other things blasphemously against him.

66 And when the day came, the elders of the people, and the chief priests and scribes assembled and brot him, into their council, saying, Art thou the Christ? Tell us.

67 And he said unto them, If I should tell you, you will not believe.

68 And, if I should ask, you will not answer, nor dismiss me.

69 Hereafter, the son of man will sit, on the right of the power of God.

70 And all said, Art thou the son of God? And he said unto them, You say that I am.

71 And they said, Why farther need we testimony? for, we ourselves have heard from his mouth.

CHAPTER XXIII.

1 And the whole multitude of them arising, led him to Pilate.

2 And they began to accuse him, saying, We found him perverting the nation, and forbiding to give tribute to Cesar, declaring himself to be Christ, a King.

3 And Pilate questioned him saying, Art thou the king of the Jews? And he answering him said, Thou sayest.

4 Then said Pilate to the chief priests and the people, I can find no fault, in this man.

5 And they insisted, saying, that

he exciteth the people, teaching thru all Judæa, beginning, from Galilee, unto here.

6 And Pilate hearing Galilæan, he asked, if the man is a Galilæan?

7 And learning that he was from Herod's, jurisdiction, he sent him to Herod, he being in Jerusalem, in those days.

8 And Herod seeing Jesus, rejoiced greatly; for he had been desirous, some time, to see him, because he had heard many things concerning him. And he hoped to see some sign done, by him.

9 And he questioned him, in many words. And he answered nothing to him.

10 And the chief priests and scribes stood accusing him vehemently.

11 And Herod, with his army, scorning and mocking him, arraying him, in a gorgeous robe, returned him to Pilate.

12 And Herod and Pilate, on that day, became friends with each other. For, formerly, they had been, at enmity, with each other.

13 And Pilate assembling the high priests, and the rulers and the people,

14 He said, unto them, You have brot this man, unto me, as perverting the people, and behold, I having examined him, in your presence, I have found no fault in this man, of which you accuse him.

15 And neither Herod, for, I sent you unto him. And behold nothing worthy of death hath been objected to him.

16 Therefore, chastising, I will release him.

17 For he had a necessity to release one, at the feast, unto them.

18 And they exclaimed, altogether, saying, kill him, and release unto us Barrabbas,

19 Who for a certain sedition made, in the city, and murder, was cast into prison.

20 And Pilate willing still to release Jesus, spake again.

LUKE.

21 But they exclaimed, saying, crucify, crucify him.

22 And he spake the third time, unto them. For, what evil hath he done? I have found nothing worthy of death, in him. Therefore, scourging, I will dismiss him.

23 And they urged, with great voices, requiring him to be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate determined to grant their petition.

25 And he released, unto them, him, for sedition and murder, cast into prison, and delivered Jesus to their will.

26 And as they led him away seizing one Simon, a Cyrenian, coming, from the country, they laid the cross, upon him, to carry, after Jesus.

27 And a great company of the people followed him, and of women, who also bewailed and lamented him.

28 And Jesus turning, unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.

29 For, behold, the days are coming, in which they shall say, Happy the barren, and the wombs, which never bore, and the breasts, which never nourished.

30 Then, they shall begin to say unto the mountains, Fall on us, and to the hills, Cover us.

31 For, if they do these, in the wet wood, what to be done in the dry?

32 And two others, malefactors, were led, with him, to be slain.

33 And, when they came to the place called skull, they crucified him, there and the evildoers; one, on the right and one, on the left.

34 And Jesus said, Father forgive them for they know not what they do. And dividing his raiment, they cast lots,

35 And the people stood beholding, and the rulers with them deriding, saying, he saved others, save he

himself, if he is the Christ the elect of God.

36 And the soldiers also mocked him, coming and offering him vinegar,

37 And saying, If thou art the king of the Jews, save thyself.

38 And a superscription was written over him, written in Greek, and Roman, and Hebrew. This is the King of the Jews.

39 And one of the criminals hanged, blasphemed him, saying, If thou art the Christ, save thyself and us?

40 But the other answering, rebuked him saying, Fearest thou not God, for thou art in the same condemnation?

41 And we, indeed, justly, for we receive the reward of what we have done; but this hath done nothing wrong.

42 And he said, unto Jesus, Remember me, Lord, when thou shalt enter into thy kingdom.

43 And Jesus said unto him, Verily, I say unto thee, to day thou shalt be with me, in Paradise.

44 And it was about the sixth hour. And darkness came, upon all the earth, until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the middle.

46 And crying with a great voice, Jesus said, Father, into thy hands, I commend my spirit. And saying these, he expired.

47 And the centurion seeing what had taken place, Glorified God, saying, Certainly this was a righteous man.

48 And all the multitude collected to that sight, beholding the things done, striking their breasts, they returned.

49 And all his acquaintance and the women following him from Galilee stood aloof, beholding these.

50 And, behold, a man, by name, Joseph, a counsellor, a ruler, a good and just man,

CHAPTER XXIV.

51 He was not consenting to their counsel and deed, from Arimatheä, a city of the Jews, and he, who expected the kingdom of God ;

52 He going to Pilate, begged the body of Jesus.

53 And, taking it down, he wrapped it in linen, and laid it in a sepulcher hewn in stone, wherein noöne was before laid.

54 And the day was the preparation, and the sabbath approached.

55 And the women, also, who, came with him from Galilee, Followed and beheld the sepulcher, and how his body was laid.

56 They returned and prepared spices and ointment. And they rested, on the sabbath, according to the commandment.

CHAPTER XXIV.

1 AND, after the first sabbath, they came to the sépulcher, early in the morning, bringing the prepared spices, and others with them.

2 And they found the stone rolled from the sepulcher.

3 And entering they found not the body of the Lord Jesus.

4 And it came to pass, as they were perplexed about this, behold, two men stood by them, in shining garments.

5 And they being terrified, and bowing the face to the earth, they said, to them, why seek ye the living, among the dead.*

6 He is not here, but is arisen. Remember how he spake to you, when being in Galilee,

7 Saying, That the son of man must be delivered, into the hands of wicked men, and crucified, and, on the third day, arise ?

8 And they remembered his words.

9 And, having returned, from the sepulcher, they told all these, to the eleven and to all the others.

* For want of terminations to our words, the sense is a little obscure. The Greek is that the women being terrified, and bowing the face to the earth, the men spake to them.

10 And Mary Magdalen was there, and Joänna, and Mary, *mother* of James, and others, with them, who related these to the apostles.

11 And their words seemed to them as idle, and they believed not.

12 Then Peter arising, ran to the sepulcher, and stooping, he beheld the linen laid alone. And he departed wondering, at what had come to pass.

13 And, behold, two of them went on that day, to a village, called Emmaüs, which is about sixty furlongs from Jerusalem.

14 And they talked with each other about all those things happening.

15 And it came to pass that, while they communed and reasoned, Jesus himself approaching, went, with them.

16 And their eyes were held that they knew him not.

17 And he said unto them, What these words, which you make to eachother, walking, and are sad ?

18 And one, by name Kleöpas, said unto him, Art thou only a near-dweller, in Jerusalem, and hast not known what has happened, in her, in these days ?

19 And he said, unto them, what ? And they said unto him, Those about Jesus of Nazareth, who was a man, a prophet mighty, in deed, and word, before God and all the people.

20 How verily our chief priests and rulers delivered him to the penalty of death, and crucified him.

21 And we hoped that he was, who would have redeemed Israël. And, beside all these, this is the third day, since these things happened.

22 But certain women also of us astonished us, going early to the sepulcher,

23 And finding not his body, they came saying they had seen a vision of angels, who declared him living.

24 And some of those, with us

went to the sepulcher, with us, and we found it even so, as the women said. And we found him not.

25 And he said unto them, O fools and slow of heart to believe all the prophets have spoken unto you.

26 Ought not Christ to suffer these, and to enter, into his glory?

27 And beginning, at Moses and, at all the prophets, he expounded, unto, them, all written concerning him.

28 And they approaching the village, into which they wergoing, he made to go farther.

29 And they constrained him saying abide with us, for it is towards evening, and the day spent. And he entered to abide with them.

30 And it came to pass, when he sat at table with them, he took the bread and blessing he gave it to them.

31 And their eyes were opened, and they knew him. And he vanished from them.

32 And they said, to each other, Was not our heart warm, within us, as he taught to us, by the way, and while he opened the scriptures to us?

33 And arising, in the same hour, they returned to Jerusalem, and found the eleven assembled, and those with them,

34 Saying, The Lord hath surly arisen, and appeared, unto Simon.

35 And they told the things, in the way, and how he was known to them, in the breaking of bread.

36 And they relating these, Jesus himself stood, in their midst, and said, unto them, peace with you.

37 And being terrified and affrighted, they thot a spirit had appeared.

38 And he said, unto them, Why

are you troubled, and why do dialogs arise in your hearts?

39 Behold my hands and my feet, for I am he. Handle me and see; for a spirit hath not flesh and bones, as you see me having.

40 And saying this, he showed, unto them, the hands and the feet.

41 And they yet disbelieving and wondering, for joy, he said, unto them, have you any food here?

42 And they gave him a piece of roasted fish and honeycomb.

43 And taking he ate, before them.

44 And he said, unto them; These the words, which I spake to you, when being with you; That all written, in the law of Moses and the prophets, must be fulfilled concerning me.

45 Then he opened their mind to understand the scriptures.

46 And he said, unto them, thus it is written and thus it behooved Christ to suffer, and arise, from the dead, on the third day.

47 And repentance and remission of sin should be preached, in his name, to all nations, beginning from Jerusalem.

48 And you are witnessés of these.

49 And, behold, I send you the proclamation of my fater. And remain ye, in the city, untill ye shall have power, from onhigh.

50 And he led them out. unto Betheny. And lifting his hand, he blessed them.

51 And, it came to pass, that, while blessing them, he was araised, into heaven.

52 And, they worshiping him returned to Jerusalem, with great joy.

53 And they were continually in the temple praising and glorifying God. Amen.

THE GOSPEL BY JOHN.

CHAPTER I.

1 In the beginning, was the word,

and the word was with God, and God was the word.

CHAPTER I.

2 And the same was, in the beginning, with God.

3 All were made, by him; and, without him, nothing was made, which was made.

4 In him life was, and the life was the light of men.

5 And the light shineth, in the darkness, and the darkness comprehendeth it not.

6 A man was sent, from God, whose name was John.

7 He came, for a witness, that he might bear testimony, that all, thru him, might believe.

8 He was not that light, but witnessed concerning that light.

9 That was the true light, which lighteth every man coming, into the world.

10 He was in the world and the world was made by him. And the world knew him not.

11 He came unto his own, and his own received him not.

12 To all, who received him, he gave power to become the children of God, those believing on his name.

13 They were born not of blood, nor of the will of the flesh, nor of the will of man, but of God:

14 And the word became flesh and dwelt in us, and we beheld his glory, as the glory of the only begotten of the father, full of grace and truth.

15 And John testified of him, and exclaimed, saying, This was, whom I declared, the coming after me, became before me, for he was before me.

16 And of his fullness, we all have received, and grace against grace.

17 For, the law was given, by Mosés. The grace and the truth, came, by Jesus Christ.

18 Noöne hath seen God, at any time. The only begotten son, he being in the bosom of the father, he hath declared.

19 And this is John's testimony, when the Jews sent priests and lévites, from Jerusalem that they might ask him, Who art thou?

20 And he confessed and denied not. And he confessed that, I am not the Christ.

21 And they asked him, What then? Art thou Elijah? And he said, I am not. Art thou the prophet? And he answered, No.

22 Then they said unto him, Who art thou? that we may give an answer to those sending us? What sayest thou of thyself?

23 He said, I the voice of the crying, in the wilderness, saying, Streighten the way of the Lord, as the prophet Isaïah said.

24 And they sent, were of the pharisees.

25 And they asked him and said to him, Why baptisest thou, if thou art not the Christ? Nor Elijah? Nor that prophet?

26 And John answered them, saying, I baptize with water. But one standeth among you, whom ye know not.

27 He is the one coming after me who became before me, whose shoe latchets I am not worthy to unloose.

28 These were done in Betheny, beyond Jordan, where John was baptizing.

29 The next day, John saw Jesus coming, unto him, and he said, Behold the lamb of God, he removing the sin of the world.

30 This is, of whom I spake After me a man cometh, who became before me, for he was before me.

31 And I knew him not. But that he might be shown to Israël, for that I have come, baptizing in water.

32 And John testified, saying, I saw the spirit descending like a dove, from heaven and abode upon him.

33 And I knew him not. But he sending me to baptize, with water, the same said to me, Upon whom thou shalt see the spirit descending and remaining, upon him, the same is he baptizing, in the holy spirit.

34 And I saw and testify that this is the son of God.

35 And again, on the morrow,

John and two of his disciples stood,

36 And beholding Jesus walking, said, see the lamb of God.

37 And the two disciples heard him speaking, and they followed Jesus.

38 And Jesus turning and seeing them following said, unto them, What seek ye? And they said, unto him, Rabbi, which interpreted is to say, Master, Where dwellest thou?

39 He said, unto them, Come and see. They came and saw where he dwelt, and abode, with him, that day. It was, as the tenth hour.

40 One of the two hearing John and following him, was Andrew, Simon Peter's brother.

41 He first found his own brother, Simon, and said, unto him, We have found the Messiah, which interpreted is the Christ.

42 And he bro't him, to Jesus, and Jesus beholding him said, Thou art Simon, the son of Jona. Thou shalt be called Cephas, which interpreted is stone.

43 On the next day, Jesus desired to go, into Galilee, and found Phillip, and said, unto him, Follow me.

44 And Phillip was of Bethsaid, of the city of Andrew and Peter.

45 Philip found Nathaniel and said, unto him, whom Moses, in the law and the prophets have described we have found, Jesus the son of Joseph, he of Nazareth.

46 And Nathaniel said, unto him, What good can be out of Nazareth? And Philip said, unto him, Come and see.

47 And Jesus saw Nathaniel coming, unto him, and he said of him, Behold an Israelite, in whom truly no guile is.

48 Nathaniel said, unto him, how knewest thou me? And Jesus answering said, unto him, Before Philip called thee, when under the figtree, I saw thee.

49 Nathaniel answered and said, unto him, Rabbi, thou art the son of God, thou art the king of Israël.

50 And Jesus answered and said, unto him, Because I said, unto thee, under the fig tree, believest thou? Thou shalt see greater things, than these.

51 And he said, unto him, Verily, verily I say, unto you, hereafter thou shalt see heaven open, and the angels of God ascending and descending, upon the son of man.

CHAPTER II.

1 And, on the third day, a marriage was had, in Cana of Galilee. And the mother of Jesus was there.

2 And Jesus and his disciples were called to the marriage.

3 And wine being wanted, the mother of Jesus said, unto him, They have not wine.

4 Jesus said, unto her, What to me, or thee? My hour is not yet come.

5 And his mother said, to the servants, Whatever he shall say, unto you, do ye.

6 And six stone waterpots were there, after the manner of the purifying of the Jews, each containing two or three firkins.

7 Jesus said, unto them, fill the waterpots, with water. And they filled them, unto the brim.

8 And he said, unto them, draw now and bear to the feastgovernor, and they bore.

9 And when the feastgovernor had tasted, the water become wine, and knew not whence it was, but the servants drawing the water knew, the feastgovernor called the bridegroom,

10 And said, unto him, Every man first presenteth good wine, and when they have drink full, then worse. Thou hast kept the good wine, until now.

11 Jesus did this beginning of miracles, in Cana of Galilee, and manifested his glory. And his disciples believed, on him.

12 And, after this, he descended to Capernaum, he and his mother, and

CHAPTER II.

his brethren, and his disciples, and they abode there not many days.

13 And the passover of the Jews was near and he ascended, to Jerusalem.

14 And he found, in the temple, those selling oxen and sheep and doves and changing money sitting.

15 And making a scourge of cords he drove, from the temple, all the sheep and oxen, and outpoured the money of the changers, and overturned the tables.

16 And he said to them selling doves, Take these hence. Make not my father's house, the house of merchandise.

17 And his disciples remembered that it is written, The zeal of thy house hath eaten me up.

18 Then the Jews answered and said, unto him, What sign showest thou, unto us, that thou dost these?

19 And Jesus answered and said, unto them, Destroy this temple, and, in three days, I will animate it.

20 Then the Jews said, This temple was built, in forty six years, and wilt thou rebuild it, in three days?

21 But he spake of the temple of his body.

22 When, therefore, he had arisen from the dead, his disciples remembered that he had said this. And they believed the scripture, and the word, which Jesus had spoken.

23 And, as he was, in Jerusalem, at the passover, in the feast, many believed, on his name, beholding his miracles, which he did.

24 But Jesus did not commit himself, to them, because he knew all,

25 And had not need that anyone should testify of man, for he knew what was, in man.

CHAPTER III.

1 And a man was of the pharisees named Nikodemus, a ruler of the Jews.

2 He came to Jesus, by night, and said, unto him, Rabbi, we know that thou art a teacher come, from God,

for noone can do these miracles, thou dost, God not being, with him.

3 And Jesus answered and, said unto him, Verily, verily I say, unto thee, if anyone shall not be born, from above, he cannot see the kingdom of God.

4 Nikodemus said, unto him, How shall a man be born again, being an old man? Can he enter, the second time, into his mother's womb and be born?

5 And Jesus answered; Verily, verily I say, unto you, if any one shall not be born of water and the spirit, he cannot enter the kingdom of God.

6 That born of the flesh is flesh; and that born of the spirit is spirit.

7 Marvel not that I say unto thee, You must be born, from above.

8 The wind bloweth where it will-eth, and thou hearest the sound of it, but knowest not whence it cometh, and where it goeth. So is everyone born of the spirit.

9 And Nikodemus answered and said, unto him, How can these be?

10 And Jesus answered and said, unto him, Art thou a teacher, in Israël, and knowest not these?

11 Verily, verily I say, unto thee, we speak what we know, and testify what we have seen, and ye receive not our testimony.

12 If I have told you earthly, and ye believe not, how will you believe, if I should tell you heavenly?

13 And noone hath ascended, into heaven, if not he descended, from heaven.

14 And, as Moses raised the serpent, in the wilderness, so must the Son of man be araised,

15 That every one believing on him, may not perish, but have eternal life.

16 For, God so loved the world, that he gave his only begotten Son, that every one believing, in him, might not perish, but have eternal life.

17 For, God sent not his son, into the world, that the world might be

condemned, but that the world, thru him, might be saved.

18 He believing, in him, shall not be condemned; but he believing not is already condemned, because he hath not believed, in the name of the only begotten son of God.

19 And this is the judgment, that the light hath entered the world, and men have loved darkness more than light, because their deeds are evil.

20 For everyone doing evil, hateth the light, and cometh not to the light, that his deeds may not be reproved.

21 But he working truth, cometh to the light, that his works may be shown, that they are wrought, in God.

22 And, after these, Jesus and his disciples came into the land of Judeä. And he tarried there, with them, and baptized.

23 And John was also baptizing, in Enon, near Salem, because many waters were there. And they came and were baptized.

24 For John, as yet, had not been cast into prison.

25 Then a question arose, between John's disciples and the Jews, about purification.

26 And they came, to John, and said, unto him, Rabbi, who was with thee beyond Jordan to whom thou bearest testimony? Behold he baptizeth, and all are coming unto him.

27 And John answered and said, A man can receive nothing, if it shall not be given, to him, from heaven.

28 Ye yourselves witness, to me, that I said, I am not the Christ, but that I am sent, before him.

29 He having the bride is the bridegroom. And the friend of the bridegroom, he standing and hearing him, rejoiceth greatly for the voice of the bridegroom. This, my joy, therefore, is fulfilled.

30 He must increase; but I must decrease.

31 He coming, from above, is above all. He being of the earth, is of the earth, and speaketh of the earth. He coming, from the heaven, is above all.

32 And what he hath seen and heard, he testifyeth that and no one receiveth his testimony.

33 He receiving his testimony, hath set his seal, that God is true.

34 For, whom God hath sent, speaketh the words of God. For, God giveth not the spirit, by measure.

35 The father loveth the son, and hath given all, into his hands.

36 He believing, in the son, hath eternal life. And he disbelieving the son, shall not see life; but the wrath of God abideth, on him.

CHAPTER IV.

1 When, therefore, the Lord knew that the pharisees had heard that Jesus made and baptized more disciples, than John,

2 Tho Jesus baptized not, but his disciples,

3 He left Judeä, and went again, into Galilee.

4 And he went thru Samaria.

5 And when he came to the city of Samaria, called Sycher, near the farm, which Jacob gave to his son Joseph.

6 And Jacob's well was there. Therefore, Jesus being weary, with his journey, sat thus, on the well. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus said, unto her, Give me to drink.

8 For, his disciples had entered the city to buy provisions.

9 Then the Samaritan woman said, unto him, Thou being a Jew, why dost thou drink of me, being a woman of Samaria? For the Jews deal not, with the Samaritans.

10 Jesus answered and said unto her, If thou hadst known the gift of God, and who he is saying, unto thee, Give me to drink, Thou wouldest have asked him, and he would have given thee living water.

11 The woman said, unto him, Thou hast no bucket and the well is deep; Whence then hast thou this living water?

12 Art thou greater, than our father

CHAPTER IV.

Jacob, who gave us the well, and he drank of it, and his sons, and his flocks.

13 And Jesus answered and said, unto her, everyone drinking this water shall thirst again.

14 But, whöever shall drink the water, which I shall give him, he shall never thirst: but the water, which I shall give him shall become, in him, a spring of water rising, into eternal life.

15 The woman said, unto him, Lord, Give me this water, that I may thirst not, nor come here to draw.

16 And Jesus said, unto her, Go, call thy husband and come here.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast said truly, I have no husband,

18 For thou hast had five husbands, and whom thou now hast, is not thy husband. In that thou hast answered well.

19 The woman said, unto him, I perceive that thou art a prophet.

20 Our fathers worshiped, in this mountain; and ye say that, in Jerusalem, is the place, where we ought to worship.

21 Jesus said, unto her, Woman, believe me, that the hour cometh, when, nor, in this mountain, nor in Jerusalem, you shall worship the father.

22 You worship, you know not what. We know what we worship, for salvation is of the Jews.

23 But the hour cometh and is, when the true worshipers shall worship the father, in spirit and in truth, for the father seeketh such worshipping him.

24 God a spirit, and those worshipping him, must worship, in spirit and in truth.

25 And the woman said, unto him, We know that Messiah cometh, he called Christ. When the same shall come, he will tell us all.

26 And Jesus said, unto her, I talk-
ing to thee, am he.

27 And, upon this, his disciples came, and wondered that he talked with the woman. Nevertheless, noöne said, What seekest thou, nor why talkest thou, with her?

28 Then the woman left her water pot and entered the city, and said, unto the man,

29 Come, see the man, who told me all, which I have done. Is not this the Christ?

30 Then they left the city, and came unto him.

31 In the meantime, the disciples besought him saying, Master, eat.

32 And he said, unto them, I have food to eat, which you know not.

33 Then the disciples inquired, among themselves, Hath any one given him to eat?

34 And Jesus said, unto them, My food is to do the will of him sending me, and to finish his work.

35 Say you not that the fourth month is, and then the harvest cometh? Behold, I say, unto you, raise your eyes and behold the fields, for, they are white now, for the harvest.

36 And he reaping gathereth wagers, unto eternal life, that he sowing and he reaping may rejoice together.

37 For, in this, the word is true, One is sowing and another is reaping.

38 And I have sent you to reap whereon you labored not. Others labored, and ye have entered their labors.

39 And many of the Semaritans of that city believed on him, for the word of the woman testifying, That he told me all, which I ever did.

40 So, when the Semaritans had come to him, they besought him to remain with them. And he tarried there, two days.

41 And many more believed, thru his words.

42 And they said, unto the woman, Now we believe, not for thy speech, for we ourselves have heard him and know that this is truly the Christ, the savior of the world.

43 And, after two days, he departed thence and went to Galilee.

44 For, Jesus himself testified That a prophet hath no honor, in his own country.

45 Then, when he came into Galilee, the Galileäns received him, beholding all, he did, in Jerusalem, in the feast, for they also went to the feast.

46 Then Jesus went again, into Kana of Galilee, where he made the water, wine. And a nobleman was, whose son was sick, at Capernaüm.

47 He hearing that Jesus had come, from Judeä, into Galilee, came unto him, and besought him that he would go and heal his son, for he was ready to die.

48 Jesus said, unto him, If ye see not signs and wonders, ye will not believe.

49 The nobleman said, unto him, descend before the child dieth.

50 Jesus said, unto him, Go, thy son liveth. And the man believed the word, which Jesus spake, to him, and he departed.

51 And he going, his servant met him and told him, saying, That thy child liveth.

52 Then he inquired of them the hour, in which, he became better. And they said, unto him, Yesterday, at the seventh hour, the fever left him.

53 Then the father knew that it was the same hour, in which, Jesus said, unto him, That thy son liveth. And he believed and his whole house.

54 This, then the second miricle, Jesus had performed, coming from Judeä, into Galilee.

CHAPTER V.

1 And, after this, the feast of the Jews was, and Jesus ascended, to Jerusalem.

2 And a pool is, at Jerusalem, by the sheep *market*, which, in the Hebrew, is called Bethesda, having five porches.

3 In these, lay a great multitude of

impotents, blind, halt, withered, waiting the moving of the water.

4 For an angel, at a certain time, descended, into the pool, and disturbed the water. Then, he first descending, after the stiring of the water, became whole of whatever disease he had.

5 And a certain man was there having had an infirmity, thirty eight years.

6 Jesus seeing him lying and knowing that he had been there a long time, he said, unto him, Wilt thou be healed?

7 The impotent said, unto him, Lord, I have no man, when the water hath been moved, to put me, into the pool. And, when I am coming, another descendeth, before me.

8 And Jesus said, unto him, Arise, take thy bed and walk.

9 And, immediately, the man became whole, and took his bed and walked. And this same day was the sabbath.

10 Then the Jews said, to the healed, It is the sabbath, it is not lawful, for thee, to carry the bed.

11 And he said, unto them, He making me whole, the same said, to me, Take thy bed and walk.

12 They asked him, then, Who is this man saying, unto thee, Take thy bed and walk.

13 And he healed, knew not who it was. For Jesus had departed, a multitude being, in the place.

14 Afterwards, Jesus found him, in the temple, and said, unto him, Behold thou art whole, Sin no more, that a worse thing may not, come upon thee.

15 Then the man departed and told the Jews that he was Jesus, who had made him whole.

16 For that, the Jews persecuted Jesus and sought to slay him, because he had done these, on the sabbath.

17 And Jesus answered them, My father worketh hitherto and I work.

18 Therefore, for this, the Jews

CHAPTER V.

sought the more to slay him, because he had not only broken the sabbath, but had said, also, that God was his father, making himself equal, unto God.

19 Jesus, therefore, answered and said, unto them, Verily, verily, I say unto you, The son can do nothing of himself, but only what he seeth the father doing. For, whatever he doeth the son doeth the same, also.

20 For the father loveth the son, and sheweth him all, which he doeth. And he will show him greater, than these, that you may wonder.

21 For, as the father raiseth and enliveneth the dead, so, also, the son enliveneth whom he will.

22 For, the father judgeth no one, but hath given all judgment, to the Son,

23 That all may honor the son, as they honor the father. He honoring not the son, honoreth not the father sending him.

24 Verily, verily, I say unto you, that he hearing my word and believing him sending me, hath eternal life, and shall not come, into the judgment; but hath passed, from death, into life.

25 Verily, verily, I say, unto you, that the hour cometh, and now is, when the dead shall hear the voice of the son of God, and they hearing shall live.

26 For, as the father hath life, in himself, so, also, he hath given, to the son, to have life, in himself,

27 And hath given him authority, also to execute judgment, because he is the son of man.

28 Marvel not, at this; for the hour cometh, in which, all, in the sepulchers, shall hear his voice,

29 And shall come forth, they having done good, into the resurrection of life, and they having done evil, into the resurrection of seperation.*

* The definition of this word, krisis, is, separation, discrimination, choice, decision, judgment, the decision, the

30 I can do nothing of myself. As I hear, I judge. And my judgment is just, because I seek not my own will, but the will of my father sending me.

31 If I testify of myself, my testimony is not true.

32 Another is testifying of me, and I know that the testimony, which he testifieth of me, is true.

33 You sent to John and he testified the truth.

34 But I receive not testimony, from man. But I speak these, that you may be saved.

35 He was a burning and shining light, and you were willing, for an hour, to rejoice, in his light.

36 And I have a greater testimony, than John. For, the works, which the father hath given me to finish, these works, which I do testify, of me, that the father hath sent me.

37 And the father himself sending me hath testified of me. You have not, at any time, heard his voice, nor beheld his shape.

38 And his word you have not remaining, in you. For, whom he hath sent, him ye believe not.

39 Search the scriptures, for, in them, ye think ye have eternal life, these are they testifying of me.

40 And you will not come to me, that you may have life.

41 I receive not glory from men.

42 But I have known you, that you have not the love of God in yourselves.

43 I have come, in my father's name, and you receive me not. If another should come, in his own name, you would receive him.

44 How can you believe, receiving honor, of each other, and seek not the honor, from God alone?

45 Think not that I shall accuse you, to the father. Moses is accusing you, in whom you believe.

46 For, if you had believed Mosés

final issue, the krisis, the final issue of a distemper.

you would have believed, in me, for he wrote of me.

47 And, if you believe not his writings, how will you believe my words?

CHAPTER VI.

1 After these, Jesus went beyond the sea of Galilee, the *sea* of Tiberias.

2 And much people followed him, for the miracles, which he did, on the diseased.

3 And Jesus went into the mount and sat down, with his disciples.

4 And the passover was near, the feast of the Jews.

5 And Jesus raising his eyes, and seeing a great company coming to him, he said, unto Philip, whence shall we buy bread, that they may eat?

6 And he said this proving him, for, he knew what he would do.

7 Philip answered him: Two hundred denarions of bread are not enough for them.

8 And one of his disciples, Andrew, Simon Peter's brother, said unto him,

9 A lad is here, who hath five barley loaves and two small fishés. But what are they, among so many?

10 And Jesus said, make the men to sit down. And much grass was, in the place. And the men sat down, in number, about five thousand.

11 And Jesus took the loaves, and, blessing, gave them to the disciples, and the disciples to those sitting down, and also, of the fishés, what they would.

12 And, when they were satisfied, he said, unto his disciples, gather the fragments remaining, that nothing may be lost.

13 Then they gathered and filled twelve baskets of fragments of the five barley loaves, that remained to those having eaten.

14 Then the men seeing the miracle, which Jesus performed, said that he is truly the prophet coming, into the world.

15 And Jesus knowing that they would come and force him to become a king, he withdrew again, alone, into a mountain.

16 And, as evening came, his disciples descended, to the sea;

17 And entering a ship, they went beyond the sea, into Capernaüm. And it became dark, and Jesus had not come, unto them.

18 And, a great wind blowing, the sea arose.

19 So when they had rowed about twenty five, or thirty stadia, they saw Jesus walking upon the sea, and coming near the ship, and they feared.*

20 And he said, unto them, I am, fear not.

21 Then they willingly received him, into the ship. And immediately the ship was, at the land, unto which they went.

22 On the morrow, the people remaining beyond the sea, seeing that no other boat was there, if not that, into which the disciples entered, and that Jesus entered not, with his disciples, into the ship, but that his disciples went alone.

23 But other small vessels came from Tiberias near the place where they ate the bread, the Lord having given thanks.

24 Then, when the people saw that Jesus was not there, nor his disciples, they also descended into ships and came to Capernaüm, seeking Jesus.

25 And, finding him, beyond the sea, they said unto him, Rabbi, how camest thou hither?

26 Jesus answered them and said, Verily, verily, I say, unto you, ye seek me not because ye saw the miracles,

* A stadion was a Greek measure of 625 feet. Calling it 30 stadia, it would make about 3 1-2 miles. Eight stadia made a Roman mile, or 5000 feet, which is 280 feet short of our statute mile. Therefore a furlong, as this word has been usually translated, is 35 feet over a stadion

but because ye ate the loaves and were satisfied.

27 Labor not, for the food perishing, but for the food remaining, unto life eternal, which the son of man will give, unto you. For, God, the father hath sealed him.

28 Then they said, unto him, What shall we do, that we may work the works of God?

29 Jesus answered and said, unto them, this is the work of God, that you should believe whom he hath sent.

30 Then they said, unto him, What sign doëst thou, that we may see and believe thee? What canst thou work?

31 Our fathers ate manna, in the desert, as it is written: He gave them bread, from heaven, to eat.

32 Then Jesus said, unto them, Verily, verily, I say, unto you, Moses gave you not that bread, from heaven, but my father can give you the true bread, from heaven.

33 For the bread of God is he descending, from heaven and giving life to the world.

34 Then they said, unto him, Lord, evermore, give us this bread.

35 And Jesus said, unto them, I am the bread of life. He coming, unto me, shall never hunger, and he believing me shall never thirst.

36 But I said, to you, that you, also, have seen me, and believe not.

37 All that the father hath given to me, shall come unto me, and him coming, unto me, I will not reject.

38 For, I came, from heaven, not to do my own will, but the will of him sending me.

39 This is the will of the father sending me, that all he hath given to me, I should not loose of it, but arise it, in the last day.

40 And this is the will of him sending me, that every one seeing the son and believing, in him, hath eternal life, and I will arise him, in the last day.

41 Then the Jews murmured at

him, because he said, I am the bread descending, from heaven.

42 And they said, Is not this Jesus the son of Joseph, know we not his father and mother? How, then saith he, I have descended, from heaven?

43 Jesus, then, answered and said, unto them, murmur not among yourselves.

44 Noone can come, unto me, if the father sending me, shall not draw him.

45 It is written, in the prophets, And they shall be all taught of God. Everyone, therefore, hearing and learning of God, cometh unto me.

46 For, noone hath seen the father, if not he being, from God, he hath seen the father.

47 Verily, verily, I say, unto you, he believing, in me, hath eternal life.

48 I am the bread of life.

49 Your fathers ate the manna, in the desert, and died.

50 This is the bread descending, from heaven, that any one may eat of it and die not.

51 I am the living bread descending, from heaven. If any one shall eat of this bread, he shall live forever. And the bread, which I will give, is my flesh, which I will give, for the life of the world.

52 Then the Jews contended, among themselves, saying, How can he give us his flesh to eat?

53 Then Jesus said, unto them, Verily, verily, I say, unto you, If you eat not the flesh of the son of man and drink his blood, you have not life in you.

54 He eating my flesh and drinking my blood, hath eternal life, and I will arise him, in the last day.

55 For, my flesh truly is food, and my blood truly is drink.

56 He eating my flesh and drinking my blood, abideth, in me and I, in him.

57 As the living father hath sent me, I live by the father. And he eating me, the same shall live by me.

58 This is the bread descending

from heaven, not such, as your fathers ate, in the desert, and died. He eating this bread, shall live forever.

59 These he spake, in the synagog teaching in Capernaüm.

60 Then, many of his disciples hearing, said, This is a hard word, who can hear it?

61 And Jesus knowing that his disciples murmured, at it, he said, unto them, Doth this scandalize you?

62 If, then, you should behold the son of man ascending, where he was, at the first?

63 The spirit is quickening, the flesh profiteth nothing. The words, which I speak, unto you, are spirit and are life.

64 But some of you disbelieve. For, Jesus knew, from the beginning, who would disbelieve, and who would betray him.

65 And he said, For that I told you that noöne can come to me, if it shall not be given, to him, of my father.

66 From that, many of his disciples departed and walked no more, with him.

67 Then Jesus said, to the twelve, Will ye also depart?

68 Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

69 And we believe and know that thou art the Christ, the son of the living God.

70 Jesus answered them, Have I not chosen you twelve? and one of you is a devil.

71 And he ment Judas, Iscariot, son of Simon, it was he, who would betray him.

CHAPTER VII.

1 AND, after these, Jesus walked in Galilee, For he would not walk, in Judeä, for, the Jews sought to kill him.

2 And the feast of tabernacles of the Jews was near.

3 Then his brethen said, unto him, Depart hence, and go, into Judeä, that thy disciples, also, may see the works, which thou doëst.

4 For noöne doëth anything, in secret, and seeketh to be in frankness. If thou doëst these, show thyself to the world.

5 For his brethren believed not, in him.

6 Then Jesus said, unto them, My time hath not come. Your time is already present.

7 The world cannot hate you. But me it hateth, for its works are evil.

8 Ascend ye, to this feast. I ascend not now, to this feast, for my time hath not yet been fulfilled.

9 And speaking these, to them, he remained, in Galilee.

10 And, when his brethren had ascended there, he also ascended, unto the feast, not openly, but as, in secret.

11 Then the Jews sought him, in the feast, and said, Where is he?

12 And much murmuring, among the people, was, about him, for some said that he is good; but others said, Not, but deceiveth the people.

13 Yet, noöne spake, in public, of him, for the fear of the Jews.

14 And, about the middle of the feast, Jesus went, into the temple and taught.

15 And the Jews wondered, saying, How knoweth he letters, having never learned?

16 Jesus answered and said, My doctrine is not mine, but his sending me.

17 If any one will do his will, he shall know of the doctrine, whether it is of God, or I speak of myself.

18 He speaking of himself, seeketh his own glory. And he seeking the glory of him sending him, he is true. and dishonor is not, in him.

19 Did not Moses give you the law? And noöne of you doëth the law.

20 The people answered and said, Thou hast a demon. Who seeketh to slay thee?

21 And Jesus answered and said, unto them, I have done one work and all wondered.

22 For this Mosés gave you cir-

CHAPTER VII.

cumcision, not that it was of Moses, but of the fathers. And, on the sabbath, you circumcise a man.

23 If a man, on the sabbath, receiveth circumcision, that the law may not be broken? Why are you angry, at me making a man whole, on the sabbath?

24 Judge not from appearance; but judge righteous judgment.

25 Then said some of the Jerusalemites, Is not this, whom we seek to slay?

26 And, behold, he speaketh, with frankness, and noone questioneth him. Do the rulers, in truth, know that this is the very Christ?

27 But we know this, whence he is; but when Christ cometh, noone knoweth whence he is.

28 Then Jesus cried, in the temple, saying, You also know me, and ye know whence I am. And I have not come, of myself, but he sending me is true, whom ye know not.

29 But I know him, for I am of him, and he hath sent me.

30 Then they sought to take him, but noone laid a hand, on him, for his hour had not then come.

31 And many of the people believed, on him, and said, When Christ shall come, will he do more signs *than* which this hath done?

32 The pharisees hearing the multitude murmuring such of him, And the pharisees and chiefpriests sent officers to take him.

33 Then Jesus said, Yet, a little time, I am with you, and I shall go, to him sending me.

34 Ye shall seek me, and shall not find, and where I am, you cannot come.

35 Then the Jews said, among themselves, Where will he go, that we cannot find him? Will he go to the dispersed of the Gentiles, and teach the Gentiles?

36 What word is this, which he spoke; You shall seek me, and shall not find, and where I am, you cannot come?

37 And, in the last day, the great of the feast, Jesus stood and exclaimed, saying, If any shall thirst? come he to me, and drink.

38 He believing, in me, as the scripture hath said, Out of his belly shall flow rivers of living water.

39 But he spake this of the spirit, which, those believing, on him, should receive. For the Holy Spirit was not yet, for Jesus had not yet been glorified.

40 Then many of the people hearing the word, said, This truly is a prophet.

41 Others said, This is the Christ. And others said, Will Christ come from Galilee?

42 Hath not the scripture said that Christ shall come of the seed of David, and from Bethlehem, a town, where David was?

43 Then a division was made, among the multitude, about him.

44 And some of them would have taken him, but noone laid hands on him.

45 Then the officers came to the chief priest and pharisees, and they said, unto them, Why have you not brot him?

46 The officers said, Never man spake, as this man.

47 Then the pharisees answered them, Are you also deceived?

48 Have any of the rulers, or pharisees believed on him?

49 But this multitude not knowing the law are accursed.

50 Nichodemus said, unto them, he coming, by night, unto him, being one of them,

51 Doth our law judge any man, if it hath not first heard him? and known what he hath done?

52 They answered and said unto him, Art thou also from Galilee? Search and look, for a prophet ariseth not from Galilee.

53 And every one went to his own house.

CHAPTER VIII.

1 AND Jesus went to the mount of Olives.

2 And early he came, again, into the temple, and all the people gathered, unto him, and, sitting, he taught them.

3 And the scribes and pharisees brot a woman, unto him, taken, in adultery, and setting her, in the midst,

4 They said unto him, Master, this woman was taken, in adultery, in the very act committed.

5 And Moses, in the law, commanded us that such should be stoned. What, therefore sayest thou?

6 This they said, tempting him, that they might accuse him. But Jesus having stooped down wrote on the ground, with his finger, not understanding.*

7 And as they continued asking, arising he said, unto them, He, of you unsinful cast the first stone at her.

8 And stooping down again, he wrote, on the ground.

9 And they hearing, and being convicted, by conscience, departed, one, by one, beginning, at the elders, unto the youngest, and Jesus was left alone, and the woman being, in the midst.

10 And Jesus having arisen, and seeing noone, except the woman, he said, unto her, Woman, where are those, thy accusers? Hath noone condemned thee?

11 And she said, noone, Lord. And Jesus said, unto her, Nor do I condemn thee. Go, and sin no more.

12 Then Jesus spake again, unto them saying, I am the light of the world. He following me, shall not walk in darkness, but shall have the light of life.

13 Then the pharisees said, unto

him. Thou witnessest of thyself, thy testimony, is not true.

14 Jesus answered and said, unto them, If I witness concerning myself my witness is true, for I know whence I came, and where I shall go. You know not whence I came, and where I will go.

15 You judge after the flesh. I judge noone.

16 And, if I judge, my judgement also is true, for I am not alone, but I, and the father having sent me.

17 And, it is also written, in your law, that the testimony of two men is true.

18 I am he testifying of himself. And the father sending me testifieth of me.

19 Then they said, unto him, Where is thy father? Jesus answered, You know me not, nor my father. If you had have known me, you would have known my father, also.

20 Jesus spake these words, in the treasury, teaching, in the temple, and noone arrested him, for his hour was not then come.

21 Then Jesus said, unto them again, I go, and ye shall seek me, and shall die, in your sins. Where I go, you cannot come.

22 Then the Jews said, Will he kill himself? for he saith, Where I go, you cannot come.

23 And he said, unto them, You are, from beneath. I am, from above. You are of this world. I am not of this world.

24 I say, therefore, unto you, that you shall die, in your sins. For, if you believe not that I am, you shall die, in your sins.

25 Then they said, unto him. Who art thou? And Jesus said, unto them. The same, in the beginning, what I now tell you.

26 I have much to say and judge, about you. But he having sent me is true, and I speak, to the world, what I have heard, from him.

27 They understood not that he spake, to them, of the father.

* The Greek word is *prospoionemenos*, from the verb, *prospoiō*, rendered in the lexicon, to add to, to adjoin, to acquire, to procure for one's self. We probably have no English word, which can properly translate it. I have rendered it as well as I can, and, with this explanation, the reader must use his own discretion, in altering or bettering the rendition.

CHAPTER VIII.

28 Then Jesus said, unto them, When you shall have lifted up the son of man, then ye shall know that I am, and do nothing of myself; but, as my father shall teach me, I will speak those things,

29 And he having sent me, is with me. The father hath not left me alone, for I always do what pleaseth him.

30 He speaking these, many believed him.

31 Then Jesus said, to the Jews believing on him, If you shall abide, in my word, ye shall truly be my disciples.

32 And ye shall know the truth, and the truth shall free you.

33 They answered him, We are Abraham's seed, and have never been inslaved to any one. How sayest thou then, I will make you free.

34 Jesus answered them; Verily, verily, I say, unto you, that he doing sin is the servant of sin.

35 And the servant abideth not, in the house forever. The son abideth thru life.

36 Therefore, if the son shall make you free, ye shall be free truly.

37 I knew that you are Abraham's seed, but you seek to slay me, for my word abideth not, in you.

38 I speak what I have seen, with my father, and you do what you have seen, with your father.

39 They answered and said, unto him, Abraham is our father. Jesus said unto them: If you had been the children of Abraham, you would have done the works of Abraham.

40 And now you seek to kill me, a man, who hath told you the truth, which I have heard from God. Abraham did not this.

41 You do the works of your father. Then they said, unto him, We have not been born of fornication. We have one father, God,

42 Jesus said, unto them, If God was truly your father, you would have loved me, for I have come from God and am here. I have not come of myself, but he hath sent me.

43 Why understand you not my speech? because you cannot hear my word.

44 You are of your father, the devil, and you delight to do the lusts of your father. He was a manslayer, from the beginning, and remained not, in the truth, for the truth was not in him. When he told a lie, he spake his own. For he is a liar and the father of it.

45 And because I tell you the truth, you believe me not.

46 Who of you shameth me with sin? And, if I speak the truth, why believe you not me?

47 He being of God, heareth God's words. For this, you hear not, for you are not of God.

48 Then the Jews answered and said, unto him, Say we not truly that thou art a Samaritan and hast a demon?

49 Jesus answered, I have not a demon, but honor my father, and you dishonor me.

50 I seek not my glory. He seeking and judging is.

51 Verily, verily, I say unto you, If anyone shall keep my word, he shall not see death, in the life.*

52 Then the Jews said unto him, Now we know that thou hast a demon. Abraham and the prophets have died and thou sayest, If anyone shall keep my word, he shall not taste death, in the life.

53 Art thou greater than our father Abraham, who is dead? and the prophets, *who* are dead? Whom makest thou thyself?

54 Jesus answered, If I glorify myself, my glory is nothing. My father is he glorifying me, whom you call your God,

55 And you have not known him. But I have known him. If I should say I have not known him, I should be a liar like you. But I have known him, and I keep his word.

* The Greek word, *aion*, is rendered in the Greek lexicon, time, a space of time, life time, life.

56 Abraham, your father, was transported that he could see my day and he saw and rejoiced.

57 Then the Jews said, unto him, Thou hast not yet fifty years, and hast thou seen Abraham?

58 And Jesus said, unto them, Verily, verily I tell you, before Abraham was born, I am.

59 Then they took stones that they might throw at him. But Jesus hid himself, and left the temple, going thru the midst, and he passed out.

CHAPTER IX.

1 And passing, he saw a man blind, from the birth.

2 And his disciples asked him, saying, Rabbi, who sined, this, or his parents, that he was born blind?

3 And Jesus answered, This sined not, nor his parents; but that the works of God might be shown, in him.

4 I must work the works of him sending me, while the day is. The night cometh, when noone can work.

5 While, in the world, I am the light of the world.

6 Saying these, he spat, on the ground, and made clay of the spittle, and applied the clay to the eyes of the blind,

7 And said, unto him, Go, wash in the pool of Siloam, which, interpreted, is sent. Then he went and washed, and came seeing.

8 Then the neighbors, and they seeing him, at the first, that he was blind, said, Is not this he sitting and begging?

9 Others said that this is, and others, that he is like him. He said, that I am.

10 Then they said to him, How were thy eyes opened?

11 He answered, and said, A man called Jesus made clay and anointed my eyes, and said unto me, Go, into the pool of Siloam, and wash. And going and washing, I saw.

12 Then they said, unto him, Where is he? He said, I know not.

13 And they brot him, to the pharisees, he once blind.

14 And it was the sabbath, when Jesus made the clay, and opened his eyes.

15 Then the pharisees asked him again, How he saw? And he said unto them, He put clay on my eyes, and I washed, and see.

16 Then some of the pharisees said, This man is not from God, for he keepeth not the sabbath.

17 They said again, to the blind, What sayest thou of him? That he opened thy eyes? And he said that he is a prophet.

18 Then the Jews believed not, concerning him, that he was blind, and saw, until they had called the parents of him seeing.

19 And they asked them, saying, Is this your son, whom you say was born blind? How then seeth he now?

20 His parents answered them, and said, We know that he is our son, and that he was born blind.

21 But, how he now seeth, we know not, nor who hath opened his eyes. He hath his age, ask him, he will speak for himself.

22 His parents spake these, for, they feared the Jews. For the Jews had already agreed that, if any should confess him Christ, he should be expelled the synagog.

23 For this, his parents said, He hath his age, question him.

24 Then, again they called the man, who was blind, and said, unto him, Give glory to God, for we know this man is sinful.

25 Then he answered and said, If he is a sinner, I know not. One thing I know, That being blind, I now see.

26 And again they said, unto him, What did he to thee? How opened he thine eyes?

27 He answered them: I told you before, and you heard not: Why wish ye to hear again? Wish ye, also to become his disciples?

28 Then they reviled him, and said,

CHAPTER IX.

Art thou his disciple? We are the disciples of Mosés.

29 We know that God spake, to Mosés. But we know not whence this is.

30 The man answered and said, unto them, For, in this is a marvelous thing, that you know not whence he is, and he hath opened my eyes.

31 And we know that God heareth not sinners. But, if anyone is a God worshipper, and doeth his will, he heareth him.

32 In this age, it hath not been heard that anyone hath opened the eyes of the born blind.

33 If he was not, from God, he could do nothing.

34 They answered and said, unto him, Thou wast wholly born in sins, and teachest thou us? And they thrust him out.

35 Jesus heard that they had cast him out, and finding him, he said, unto him, Believest thou on the son of God?

36 He answered and said, Who is? Lord, that I may believe on him?

37 And Jesus said, unto him, And thou hast seen him, and he talking with thee is he.

38 And he said, Lord, I believe, and he worshiped him.

39 And Jesus said, For judgment, I have come, into this world, that they seeing not may see, and they seeing may become blind.

40 And *some* of the pharisees hearing these, they being with him, said also, unto him, And are we also blind?

41 Jesus said, unto them, If you had been blind, you would have had no sin. But now you say, We see, therefore your sin remaineth.

CHAPTER X.

1 Verily, verily I say, unto you, He entering not, by the door, into the sheepfold, but climbing up otherwise, the same is a thief and a robber.

2 But he entering, by the door, is the shepherd of the sheep.

3 To him the porter openeth, and the sheep hear his voice, and he calleth his sheep, by name, and he leadeth them out.

4 And, when he forthputteth his own sheep, he goeth before them, and the sheep follow him, for they know his voice.

5 But they will not follow a stranger, but will flee from him, for they know not the voice of strangers.

6 Jesus spake this proverb, to them. And they knew not what he spake, unto them.

7 Then Jesus spake again, unto them: Verily, verily, I say, unto you, that I am the door of the sheep.

8 All, who came before me, are thieves and robbers; but the sheep heard them not.

9 I am the door. If any shall enter thru me, he shall be saved. And he shall enter and depart and find pasture.

10 The thief cometh not, if not that he may steal, kill and destroy. I have come that they may have life, and have abundant.

11 I am the good shepherd. The good shepherd giveth his life, for the sheep.

12 But the hireling, and not the shepherd, whose the sheep are not, seeth the wolf coming, and he leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep.

13 And the hireling fleeth, because he is a hireling, and careth not, for the sheep.

14 I am the good shepherd, and I know the sheep, and am known of them.

15 As the father knoweth me, I also, know the father, and give my life, for the sheep.

16 And I have other sheep which are not of this fold. I must bring them, also, and they shall hear my voice. And one fold shall be, and one shepherd.

17 For this, my father loveth me, for I lay down my life, that I may take it again.

JOHN.

18 Noōne taketh it from me. But I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment I have received, from my father.

19 A division came again, among the Jews, about these words.

20 And many of them said, He hath a demon, and is insane. Why hear ye?

21 Others said, These are not the words of a demonized. Can a demon open the eyes of the blind?

22 And the dedicationfeast had come, at Jerusalem. And winter was.

23 And Jesus walked, in Solomon's porch, in the temple.

24 Then the Jews surrounded him and said unto him, How long takest thou our life? * If thou art the Christ, tell us plainly.

25 Jesus answered them; I told you and you believed not. The works, which I do, in my father's name, they testify of me.

26 But you believe not, for you are not of my sheep, as I told you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them eternal life, and they shall not perish during the age, and noōne shall pluck them out of my hands.

29 My father, who gave to me, is greater than all. And no one can pluck them out of my father's hands.

30 I and my father are one.

31 Again the Jews took stones, hat they might stone him.

32 Jesus answered them; Many beautiful works have I shown you, from my father. For which work of them stone you me?

33 The Jews answered him, say-

* In the common translations, this passage is rendered, How long doest thou make us to doubt? But I have given it the literal rendering. I suppose it is a figurative way of representing that ideā, and might have been a common way of speaking, in those days.

ing, For a beautiful work we stone thee not, but for blasphemy, and because thou being a man makest thyself God.

34 Jesus answered them, Is it not written, in your law, I said ye are Gods?

35 If he called them Gods, to whom the word of God came, and the scriptures cannot be broken,

36 Say you of him, whom the father hath sanctified, and sent, into the world, That thou blasphemest, because I said, I am the son of God?

37 If I do not the works of my father, believe me not.

38 And, if I do, if you believe not me, believe the works, that you may know and believe that the father is, in me, and I, in him.

39 Then they sought again to take him; but he escaped, from their hands.

40 And he departed again, beyond Jordan, into the place, where John was first baptizing, and abode there.

41 And many came, unto him, and said that John performed miricles, and all, which John spake, of him was true.

42 And many, there, believed him.

CHAPTER XI.

1 AND one Lazarus was sick, at Bethany, of the village of Mary and her sister, Martha.

2 And she was Mary, who anointed the Lord, with ointment, and wiped his feet with her hairs, whose brother, Lazarus, was sick.

3 His disciples then sent, unto him, saying, Lord, come, whom thou lovest is sick.

4 And Jesus hearing, said, this sickness is not, unto death, but for the glory of God, that the son of God may be glorified, in it.

5 And Jesus loved Martha, and her sister, and Lazarus.

6 Then, when he had heard that he was sick, he abode, in the place, two days.

CHAPTER XI.

7 After that he said, to his disciples, we will go again into Judeä.

8 His disciples said, unto him, Rabbi, the Jews latly sought to stone thee, and wilt thou go again there?

9 Jesus answered, Are not twelve hours, in the day? If anyone walketh, in the day, he stumbleth not, for he seeth the light of this world.

10 But, if anyone walketh, in the night, he stumbleth, for the light is not in him.

11 He said these, and, after that, he said, unto them, Our friend, Lazarus sleepeth. But I will go, that I may awaken him.

12 Then his disciples said, Lord, if he sleepeth, he shall awaken.

13 But Jesus spake of his death, but they supposed that he spoke of the repose of sleep.

14 Then he said, to them, in plainness, Lazarus hath died,

15 And I rejoice, for you, that I was not there. But we will go unto him.

16 Then said Thomas, called Didymus, to the fellow disciples, We also, will go, that we may die, with him.

17 And Jesus coming, found him being already four days, in the tomb.

18 And Bethany was near Jerusalem, about fifteen stadia. [note p. 126.]

19 And many of the Jews came to Mary and Martha, that they might comfort them, concerning their brother

20 Then Martha, when she heard that Jesus was coming, met him; but Mary sat, in the house.

21 Then Martha said unto Jesus, If thou hadst been here, my brother would not have died.

22 But I know now also that whatever thou shalt ask of God, God will give it thee.

23 Jesus said, unto her, thy brother shall arise.

24 Martha said, unto him, I know that he shall arise, in the resurrection, in the last day.

25 Jesus said, unto her, I am the resurrection and the life. He believ-

ing me, if he should be dead, he shall live.

26 And all living and believing, in me, shall not die during life. Believest thou this?

27 She said, unto him, Yea, Lord, I believe that thou art the Christ, the son of God, who came, into the world.

28 And saying these, she went and called Mary, her sister, privatly, saying, The Master is present and calleth thee.

29 When she heard, she arose quickly and came, unto him.

30 But Jesus had not yet entered the village, but was, in the place, where Martha met him.

31 The Jews being, in the house, with her, and comforting her, seeing that Mary arose hastily and departed, followed her, saying that she goeth to the sepulcher that she may weep there.

32 Then, when Mary came where Jesus was, and seeing him, she fell, at his feet, saying, to him, Lord, if thou hadst been here, my brother would not have died.

33 Then, when Jesus saw her weeping, and the Jews coming, with her, weeping also, he groaned, in the spirit and was troubled.

34 And he said, Where have you laid him?

35 They said, unto him, Lord, come and see. Jesus wept.

36 Then the Jews said, behold how he loveth him.

37 And some of them said, Could not this, he opening the eyes of the blind, have caused that he should not have died?

38 Then Jesus having groaned again, in himself, came, unto the sepulcher. And it was a cave, and a stone was rolled upon it.

39 Jesus said, remove the stone. Martha, the sister of the dead, said unto him, Lord, already he stencheth, for it is the fourth day.

40 Jesus said, unto her, Said I not, unto thee, If thou wilt believe, thou shalt see the glory of God?

41 Then they removed the stone, from where the dead was laid. And Jesus raised his eyes above, and said, Father I thank thee, that thou hast heard me.

42 And I know that thou hearest me always. But for the people by-standing, I spake, that they might believe that thou hast sent me.

43 And saying these, he cried, with a great voice, Lazarus, come forth.

44 And the dead came forth bound, hands and feet, with grave clothes. And his face was aboutbound, with a napkin. Jesus said, unto them, Loose and dismiss him.

45 And many of the Jews coming, with Mary, and seeing what Jesus did, believed him.

46 And some went to the pharisees, and told them what Jesus had done.

47 Then the chief priest, and pharisees convened a council, and said, What do we? For this man doeth many miracles.

48 If we let him alone, all will believe on him, and the Romans coming, will take away our place and nation.

49 And one of them, Caïaphas, being high priest, that year, said, unto them, You know nothing,

50 Nor consider that it behöoves us that one man should die, for the people, and that the whole nation should not perish.

51 And he said this not of himself, but being high priest, that year, he prophesied that Jesus would die for the nation,

52 And not, for that nation, only, but that he should assemble, in one, the children of God, that were scattered.

53 Therefore, from that day, they counselled that they might slay him.

54 Upon this, Jesus walked not openly, among the Jews, but went thence, to a country near the wilderness, to a city called Ephraim, and continued there, with his disciples.

55 And it was near the passover of the Jews. And many ascended from the villages, to Jerusalem, at the passover, to purify themselves.

56 Then they sought Jesus and communed, among themselves standing, in the temple. What think ye, that he will not come, to the feast?

57 And the chief priest and the pharisees had given a commandment, that, if any one should know where he was, he should inform, that they might take him.

CHAPTER XII.

1 THEN, six days before the passover, Jesus came, into Bethany, where Lazarus was, the dead, whom he had raised from the dead.

2 Then they made a supper, for him there, and Martha served. And Lazarus was one of those sitting, with him.

3 Then Mary taking a pound of ointment of spiknard very precious, anointed the feet of Jesus and wiped his feet, with her hairs. And the house was filled with the odor of the ointment.

4 Then one of his disciples, Judas Iscariot, Simon's son, who would betray him, said,

5 Why was not this ointment sold, for three hundred denarions, and given to the poor.

6 He said this, not that he cared for the poor, but that he was a thief and had the bag, and carried what was flung into it.

7 Then Jesus said, acquit her. She hath kept this, for the day of my burial.

8 For you have the poor, always, with you; but me, you have not always.

9 Then much people, of the Jews, knew that he was there, and came not, for Jesus only, but that they might see Lazarus also, whom he had raised, from the dead.

10 And the chief priests counselled that they might slay Lazarus also,

11 For, thru him, many of the Jews went and believed, Jesus.

CHAPTER XII.

12 On the morrow, a great multitude coming, to the feast, hearing that Jesus was coming, to Jerusalem,

13 Took branches of the palm-trees and went out to meet him, and cried, Hosannah, blessed the king of Israel coming, in the name of the Lord.

14 And Jesus finding a small ass, sat on it, as it is written :

15 Fear not, daughter of Zion, behold thy king cometh sitting, on the colt of an ass.

16 And his disciples understood not these, at first. But when Jesus was glorified, then they remembered that this was written of him, and that they had done these, to him.

17 The people being with him, when he called Lazarus, from the dead, testified.

18 For this, also, the people met him, for they had heard that he had done this miracle.

19 And the pharisees said, among themselves, Perceive ye not that you prevail nothing? Behold the world hath gone after him.

20 And certain Greeks were among those coming to worship, at the feast.

21 Then these came to Philip, from Bethsaida of Galilee, and asked him, saying, Sir, we desire to see Jesus?

22 Philip came and said, to Andrew, and again Andrew and Philip told Jesus.

23 And Jesus answered them, saying, the hour has come, that the son of man should be glorified.

24 Verily, verily, I say, to you, if a corn of wheat, falleth not, into the earth and dieth it remaineth alone. But, if it shall die, it shall bear fruit.*

25 He loving his life shall lose it, and he hating his life, in this world, shall keep it, unto life eternal.

26 If anyone will serve me, follow he me, and where I am, there, also,

* This is figurative. The seed does not die. A re-organization takes place, and the flour of the seed serves as nourishment to the blade, till the roots shoot and get a hold upon the earth, so as to draw a nourishment therefrom.

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shall my servant be. And, if anyone will serve me, my father will honor him.

27 Now my soul is troubled, and what shall I say? Father, save me from this hour? But, for this, I have come, into this hour.

28 Father, glorify thy name. Then a voice came from heaven: I have glorified, and will glorify again.

29 Then the people bystanding and hearing said, it thundered. Others said, an angel hath spoken to him.

30 Jesus answered and said, This voice came not, for me, but, for you.

31 Now is the judgment of this world. Now the ruler of this world shall be expelled.

32 And I, if I shall be uplifted, from the earth, will draw all, unto me.

33 And he spake this signifying by what death he should die.

34 The people answered him; We have heard, out of the law, that Christ abideth forever. And how sayest thou that the son of man must be exalted? Who is this son of man?

35 Jesus said, unto them, Yet a short time, the light is with you. Walk, while ye have the light, that the darkness may not overtake you. And he walking, in darkness, seeth not where he goeth.

36 While you have the light, believe the light, that you may become the sons of light. Jesus spake these, and, departing, hid himself, from them.

37 But having done so many miracles, before them, they believed not him,

38 That the saying of Isäiah, the prophet, might be fulfilled, which he spake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 For this, they could not believe, for Isäiah hath said again;

40 He hath blinded their eyes and hardened their heart; that they might see not with their eyes, and under-

stand not, with their heart, and be converted, and I should heal them.

41 Isäiah spake these, when he saw his glory and spake of him.

42 Nevertheless, many of the rulers believed him. But, for the pharisees, they confessed not, that they might not be expelled from the synagog,

43 For they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He believing, in me, beliveth not me, but him sending me.

45 And he seeing me, seëth him sending me,

46 I have come, a light, in the world, that all believing, in me, might not remain, in darkness.

47 And, if anyone shall hear my words, and believe not, I judge him not, for I have not come to judge the world, but to save the world.

48 He rejecting me, and receiving not my words, hath one judging him; the word, which I have spoken; the same shall judge him, in the last day.

49 For, I have not spoken of myself; but the father sending me, he gave me a commandment, what I should say.

50 And I know that this commandment is life eternal. Whatever, therefore, I speak, as he hath spoken, to me, so I speak

CHAPTER XIII.

1 AND, before the feast of the passover, Jesus knowing that his hour was come, when he should depart, from this world, to the father, having loved his own, in this world, he loved them, unto the end.

2 And, supper being ended, the devil entered the heart of Judas Iskariot, that he should betray him.

3 Jesus knowing that the father had given all to him, into his hands, and that he came, from God, and should go, to God,

4 He arose, from supper, and laid aside his garments, and, taking a towel, he girded himself.

5 Afterwards, he poured water, into a washbasin, and began to wash the

disciples feet, and to wipe them, with the towel, with which he was girded.

6 When he came to Simon Peter, he said, unto him, Lord, washest thou my feet?

7 Jesus answered and said, to him, What I do thou knowest not now, but thou shalt know, after these.

8 Peter said, to him, thou shalt not wash my feet, in this life. Jesus answered him; If I shall not wash thee, thou hast no part, in me.

9 Simon Peter said, unto him, Lord, not my feet only, but my hands and my head, also.

10 Jesus said, unto him, He washed, hath not need that the feet should be washed; but the whole is clean. And you are clean, but all are not.

11 For he knew him betraying him. For this, he said, you are not all clean.

12 Then, when he had washed their feet, and had retaken his garments, sitting down again, he said, unto them, Know ye what I have done, unto you?

13 You call me Master and Lord and you speak truly, for I am.

14 If I, the Lord and Master, have washed your feet, ye, also, should wash each others feet.

15 For I have given you an example, that, as I have done unto you, ye should do also unto each other.

16 Verily, verily, I say, unto you, that the servant is not greater, than his Lord, nor the apostle greater, than he sending him.

17 If you know these, happy are ye, if ye shall do them.

18 I speak not of you all, I know whom I have chosen. But that the scriptures may be fulfilled; He eating bread, with me, hath lifted up his heel against me.

19 And I tell you now, before it shall come, that, when it shall have come, you may believe that I am.

20 Verily, verily, I say, unto you, that, he receiving whomever, I shall send, shall receive me. And he receiving me, shall receive him sending me.

CHAPTER XIV.

21 Jesus saying these, was troubled in spirit, and testified and said, Verily, verily, I say, unto you, that one of you shall betray me.

22 The disciples then looking upon each other, wondered, of whom he spake.

23 One of his disciples, whom Jesus loved, was leaning upon his bosom.

24 Simon Peter beckoned him to ask, who it could be, of whom he spake.

25 He then lying on Jesus' breast, said, unto him, Lord who is he?

26 Jesus answered: The same, to whom I shall give a sop, when I shall have dipped it. And dipping the sop, he gave it to Judas Iscariot, *son of Simon*.

27 And, with the sop, then satan entered him. Then said Jesus, What thou doest, do quickly.

28 And noone sitting, at the table, knew for what he said this to him.

29 For some thot that, because Judas had the treasurbag, Jesus said to him, Buy what we need, for the feast, or that he should give something to the poor.

30 He receiving the sop, departed immediately, and it was night, when he went.

31 Jesus said, Now the son of man will be glorified and God will be glorified, in him.

32 If God shall be glorified, in him, God also shall glorify him, in himself, and will immediately glorify him.

33 Children, a little while, I am with you. You will seek me, and, as I said, to the Jews, where I go, you cannot come, so I now say unto you.

34 I give you a new commandment, That you love eachother. As I have loved you, so also love ye eachother.

35 By this, all shall know that you are my disciples, If you have love for eachother.

36 Simon Peter said, unto him,

Lord where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou shalt follow me hereafter.

37 Peter said, unto him, Lord, why can not I follow thee now? I will lay down my life, for thee.

38 Jesus answered him, Wilt thou lay down thy life for me? Verily, verily, I say, unto thee, the cock shall not crow, until thou shalt deny me thrice.

CHAPTER XIV.

1 Be not your heart troubled. Believe in God, and in me.

2 In my fathers house are many mansions. If not so, I would have told you. I go to prepare a place for you.

3 And, if I shall go and prepare a place, for you, I will come again and receive you, to myself, that, where I am, you may be also.

4 And, where I go, you know, and, the way, you know.

5 Thomas said unto him, We know not where thou goest, and how shall we know the way.

6 Jesus said, unto him, I am the way, and the truth, and the life. Noone cometh to the father, if not thru me.

7 If ye had known me, ye would have known my father also. And, henceforth, ye shall know him, and have seen him.

8 Philip said, unto him, Lord, Show us the father and it will satisfy us.

9 Jesus said unto him, Have I been so long with you, and thou hast not known me, Philip? He seeing me hath seen the father, and how sayest thou, show us the father?

10 Believest thou not that I am in the father, and the father is in me? The words, which I speak, unto you, I speak not of myself, but the father dwelling in me, he doeth the works.

11 Believe ye me that I am, in the Father and the Father, in me. And, if not, believe me for the works.

12 Verily, verily, I say, unto you, he believing me, the work, which

I do, he shall do also. And greater world giveth, give I unto you. Be not than these he shall do, for I go to my your heart troubled, nor terrified.

28 You have heard that I said unto you, I will go and come unto you. If you love me, you will rejoice, because I said, I go, unto the father. For, my father is greater than I.

29 And now I have informed you, before it shall come, that, when it shall come, you may believe.

30 Hereafter, I shall talk not much, with you, for the ruler of this world cometh, and hath nothing, in me.

31 But that the world may know that I love the father, and, as the father hath commanded me, so I do. Arise we, and go we hence.

CHAPTER XV.

1 I am the true vine, and my father is the husbandman.

2 Every branch, in me, bearing not fruit, he removeth it. And everyone in me, bearing fruit, he pruneth, that it may bear more fruit.

3 Now you are clean, thru the word, which I have spoken, to you.

4 Abide in me, and I, in you. As the branch beareth not fruit, of itself, if it abideth not, in the vine: so, neither you, if you abide not, in me.

5 I am the vine, you the branchés. He remaining, in me, and I, in him, he shall bear much fruit. For without me, you can do nothing.

6 If anyone shall abide not, in me, as a branch, he is cast forth and withered.

7 If you shall remain, in me, and my words remain, in you, whatever you desire, ask, and it shall be given you.

8 In this, my father shall be glorified, if you shall bear much fruit. And you shall be my disciples.

9 As my father hath loved me, I also have loved you. Continue ye, in my love.

10 If you will keep my commandments, you shall abide, in my love.

11 I have spoken these, to you, that my joy may remain, in you, and your joy be full.

13 And whatever you shall ask, in my name, I will do that, that the father may be glorified, in the son.

14 If you shall ask anything, in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he will give you another comforter, that he may abide with you, thru life.

17 The spirit of truth, which the world can not receive, for it seeth him not, nor knoweth him. But you know him, for he dwelleth, in you, and will be, in you.

18 I will not leave you orphans. I will come to you.

19 Yet shortly, and the world seeth me not. But you shall see me, for I live, and you shall live.

20 In that day, you shall know that I am in my father, and you, in me, and I in you.

21 He having my commandments and keeping them, the same is he loving me. And he loving me, shall be loved, by my father, and I will love him and will show myself to him.

22 Judas not Iscariot, said unto him, Lord, how wilt thou show thyself unto us, and not unto the world?

23 Jesus answered and said, unto him, If anyone shall love me, he will keep my word, and my father will love him, and we will come unto him and make our abode, with him.

24 He loving me not, keepeth not my words. And the word, which you hear, is not mine, but the father's sending me.

25 I have spoken these unto you, abiding with you.

26 But the comforter, the Holy Spirit, whom the father will send, in my name, the same will teach you all and remind you of all, which I have told you.

27 I leave peace with you, my peace I give unto you: not as the

CHAPTER XVI.

12 This is my commandment, that you should love each other, as I have loved you.

13 Noōne hath greater love, than this that anyone should give his life, for his friends.

14 You are my friends, if you shall do whatever I shall command you.

15 Henceforth, I shall not call you servants; for the servant knoweth not what his Lord doëth. But I will call you friends. For, all, which I have heard from my father, I have made known to you.

16 You have not elected me, but I have elected you, and ordained you, that you might go and bear fruit. And your fruit shall remain, that, whatever ye shall ask, in my name, it shall be given you.

17 These I commanded you, that you love eachother.

18 If the world hateth you, you know that it hated me, before it hated you.

19 If you had been of the world, the world would have loved its own. But because you are not of the world, but I have chosen you, out of the world, for this, the world hateth you.

20 Remember you not the word, which I spake, unto you? The servant is not greater than his Lord. If they have persecuted me, they will persecute you also.

21 But they will do all these, to you, for my name, for they know not him sending me.

22 If I had not come and spoken to them, they had not had sin. And, now they have no covering for their sins.

23 He hating me, hateth my father also.

24 If I had not done, among them, the works, which noōtherone hath done, they had not had sin. And now they have seen and hated me and my father.

25 But that the word written, in their law, might be fulfilled, For they hated me gratuitously.*

* This is generally rendered, without a cause. And that is the figurative

26 And, when the comforter shall come, whom I will send, unto you, from my father, the spirit of truth, who proceedeth from the father, he shall testify of me.

27 And you also witness; for you have been with me, from the begining.

CHAPTER XVI.

1. I have said these, unto you, that you might not be scandalized.

2 They shall expel you, from the synagogs. And the hour cometh, in which, everyone killing you will think that he doëth God a service.

3 And they will do these, to you, for they have not known the father, nor me.

4 But I have told you these, that, when the hour shall come, you may remember that I told you of them. And I said not these, to you, at the begining, for I was with you.

5 And now I go to him sending me. And none of you asketh me, Where goëst thou?

6 But, because I have told these, to you, sorrow hath filled your heart.

7 But I tell you the truth. It is necessary, for you, that I should go. For, if I should not go, the comforter will not come, unto you. But, if I shall go, I will send him, to you.

8 And, coming, he shall reprove the world of sin, and of righteousness, and of judgment.

9 Of sin, then, because they believed not in me.

10 And of righteousness, for I go to my father, and you shall not see me again.

11 And of judgment, for the ruler of this world is judged.

12 I have yet many to tell you. But you can not bear them now.

13 And, when he, the spirit of truth, shall come, he will guide you, into all the truth. For he will not speak from himself, but whatever he may hear, he will speak, and he will proclaim, to you, what are coming.

meaning of doing a thing gratuitously, or a thing, which the doer is not under obligation to do.

J O H N .

14 He will glorify me, for he will receive of me, and declare to you.

15 All, which the father hath are mine. For that, I said that he will take of mine and declare to you.

16 Shortly, and you shall not see me. And, again, shortly, you shall see me. For I go to the father.

17 Then *some* of his disciples said, to eachother, what is it that he saith unto us, Shortly, and ye shall not see me? And, again, Shortly, and ye shall see me? And for I go to the father?

18 Then they said, What is this, which he saith, Shortly? We know not what he saith.

19 And Jesus knew that they desired to ask him, and he said, unto them. Of what inquire ye, among yourselves, for that I said, Shortly, and you shall not see me? And, again, Shortly, ye shall see me?

20 Verily, verily, I say, unto you, That you will weep and lament, but the world will rejoice. And you will sorrow, but your sorrow will become joy.

21 A woman, when in travail, hath sorrow, for her hour is come. But when the child is born, she remembereth not the anguish, for the joy, that a man is born, into the world.

22 And now, truly, you have sorrow. But I will see you again, and your heart shall rejoice, and noone shall take your joy from you.

23 And, in that day, you shall ask me nothing. Verily, verily, I say, unto you, that whatever you shall ask the father, in my name, he shall give you.

24 Hitherto, you have asked nothing, in my name. Ask, and you shall receive, that your joy may be filled.

25 I have spoken these unto you, in proverbs. But the hour cometh, when I shall no more speak unto you, in proverbs, but shall speak, in plainness, to you of the father.

26 In that day, you will ask, in my name; and I say not, unto you, that I will ask the father, for you.

27 For the father, himself, loveth

you, for you have loved me, and have believed that I have come, from God.

28 I have come, from the father, and have come into the world. Again, I leave the world, and go unto the father.

29 His disciples said, unto him, Lo, now thou speakest in plainness, and speakest no proverb.

30 Now we know that thou knowest all, and hast not need that anyone should ask thee; By this, we believe that thou hast come, from God.

31 Jesus answered them, Believe ye now?

32 Behold the hour cometh, and hath now come, that everyone shall be scattered to his own, and ye shall leave me alone, for my father is with me.

33 I have spoken these, to you, that you may have peace, in me. In the world, you will have tribulation. But have courage, I have overcome the world.

CHAPTER XVII.

1 JESUS spake these, and raised his eyes, to heaven, and said, Father, the hour is come, glorify thy son, that thy son also may glorify thee.

2 As thou hast given him power over all flesh, and hast given every thing to him, that he may give eternal life, to them.

3 And this is eternal life, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee, upon the earth. I have finished the work, which thou gavest me, that I should do.

5 And now, Father, glorify thou me, with thyself, with the glory, which I had, with thee, before the world was.

6 I have manifested thy name, to the men, whom thou gavest me, out of the world. Thine they were, and thou gavest them, to me, and they have kept the word.

7 Now they have known that all, which thou hast given me, are from thee,

CHAPTER XVIII.

8 For, the words which thou hast given me, I have given to them. And they have received *them*, and have known truly that they came, from thee, and have believed that thou hast sent me.

9 I pray for them. I pray not for the world, but for whom thou hast given me, for they are thine.

10 And all mine are thine, and thine, mine. And I am glorified, in them.

11 And, hereafter, I am not, in the world, and they are, in the world, and I am coming to thee. Holy father, in thy name, keep those, whom thou hast given me, that they may be one, as we.

12 When I was with them, in the world, I kept them, in thy name. Whom thou hast given me, I have kept, and have lost none of them, if not the son of perdition,* That the scriptures might be fulfilled.

13 And now I come to thee. And I spake these things, in the world, that they may have my joy fulfilled, in them.

14 I have given, unto them, thy word: And the world hath hated them, for they are not of the world, as I am not of the world.

15 I pray not that thou wouldest take them out of the world; but that thou wouldest keep them, from the evil.

16 They are not of the world, as I am not of the world.

17 Sanctify them, thru thy truth. Thy word is truth.

* In the common translation this is rendered, *but the son of perdition*. The Greek word, *apaleia*, means loss, ill fortune, ruin, perdition, destruction, death. In the Greek *but* is not used. The Greek is exactly as I have rendered it, *if not*, that is *ei me*. The proper meaning of *if not*, in this sentence, is entirely different from *but*. But carries the idea that Judas was entirely and irretrievably lost. *If not* is a conditional phrase, meaning simply, If Judas was not lost, then noone was.

18 As thou hast sent me, into the world, I have sent them, into the world also.

19 And, for them, I sanctify myself, that they may be sanctified, in the truth.

20 And I pray not, for these alone, but for them also, who shall believe, in me, thru their word,

21 That they all may be one, as thou, father, in me, and I in thee, that they also may be one, in us, that the world may believe that thou hast sent me.

22 And I have given them the glory which thou gavest me, that they may be one, as we are one.

23 I, in them, and thou, in me, that they may be perfect, in one, and that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

24 Father, whom thou hast given to me, I desire that, where I am, they may be, with me, that they may see my glory, which thou gavest me. For thou lovedst me, before the foundation of the world.

25 Just Father, the world hath not known thee. But I know thee, and these have known that thou hast sent me.

26 And I have declared, to them, thy name, and will declare that the love, with which thou hast loved me, may be, in them, and I, in them.

CHAPTER XVIII.

1 And, saying these, Jesus went out, with his disciples, beyond the brook, Kedron, where a garden was, into which he and his disciples entered.

2 And Judas, the betrayer, knew the place, for Jesus often resorted there, with his disciples.

3 And Judas receiving a company and officers, from the chiefpriests and pharisees, came there, with lights, and lamps, and weapons.

4 Then Jesus knowing all, which would come upon him, going forth, said, unto them, Whom seek ye?

5 They answered him, Jesus, the

Nazareen. Jesus said, unto them, I am. And Judas, the betrayer, advanced with them.

6 When he said to them, I am, they went backward, and fell, on the ground.

7 Then he asked them again, Whom seek ye? And they said, Jesus, the Nazareen.

8 Jesus answered, I said unto you that I am. If, therefore, ye seek me, permit these to depart,

9 That the word, which he spake, might be fulfilled, That whom thou gavest me, I have lost none of them.

10 Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servants name was Malchus.

11 Then Jesus said, unto Peter, Put thy sword, into the sheath. The cup, which my father hath given me, Shall I not drink it?

12 Then the company and the captain, and the officers of the Jews took Jesus and bound him, [See note p. 50.]

13 And they led him first, to Annas, for he was father-in-law to Caiaphas, who was highpriest, that year.

14 And Caiaphas was he having counselled the Jews that it was necessary that one man should die, for the people.

15 And Simon Peter and another disciple followed Jesus. That disciple was known, to the highpriest, and he entered, with Jesus, the courtyard of the highpriest.

16 And Peter stood, at the gate, without. Then the other disciple, who was known to the highpriest, went out and spoke to the gatkeeper and introduced Peter.

17 Then the maid, the gatkeeper, said, unto Peter, Art thou not of the disciples of this man? He said, I am not.

18 And the servants and the officers stood, having made a coalfire, for it was cold, and warmed, and Peter stood, with them, and warmed.

19 Then the high priest questioned Jesus about his disciples and his doctrine.

20 Jesus answered him; I have spoken, in truth, to the world. I have taught continually, in the synagog, and in the temple, where the Jews always assemble, and, in secret, I have spoken nothing.

21 What askest thou me? Ask those having heard what I have spoken, to them. Behold, they know what I have said.

22 And he saying these, one of the bystanding officers struck Jesus a blow, saying, answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, testify of the evil, and, if well, for what smighest thou me?

24 And Annas had sent him bound, to Caiaphas, the highpriest.

25 And Simon Peter standing and warming, they said, unto him, Art thou also of his disciples? He denied and said, I am not.

26 One of the highpriests servants being a relation of whom Peter cut off the ear, said, Saw I not thee, in the garden, with him?

27 Then Peter denied again, and, immediately, the cock crew.

28 Then they led Jesus, from Caiaphas, to the judgmenthall, and it was early. And they entered not the judgment hall, that they might not be defiled, but that they might eat the passover.

29 Then Pilate went out, to them, and said, What accusation bring ye against this man?

30 And they answered him, If he was not an evildoer, we should not have delivered him, to thee.

31 Then said Pilate, to them, take him and judge him, by your law. Then the Jews said, to him, we can not slay anyone,

32 That the saying of Jesus might be fulfilled, which he spoke, signifying, by what death, he should die.

33 Then Pilate entered the judgment hall again, and called Jesus and

CHAPTER XIX.

said, unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this of thyself? or have others spoken, to thee, of me?

35 Pilate answered, Am I a Jew? Thy own nation and the chief priests have delivered thee to me. What hast thou done?

36 Jesus answered, My kingdom is not of this world. If my kingdom had been of this world, my servants would have fought, that I should not have been delivered to the Jews. And now, my kingdom is not from hence.

37 Then Pilate said, unto him, Art thou, then a king? Jesus said, Thou sayest that I am a king. For this, I was born, and, for this, I have come into the world, that I should testify to the truth. Everyone being of the truth, heareth my voice.

38 Pilate said, unto him, What is truth? And saying this he went again unto the Jews, and said, unto them, I can find no fault, in him.

39 And a custom is, with you, that I should release one, unto you, at the passover, shall I therefore release, unto you, the king of the Jews?

40 Then they cried again, saying, Not this, but Barabbas. And Barabbas was a robber.

CHAPTER XIX.

1 THEN Pilate took Jesus and scourged.

2 And the soldiers plating a crown of thornes, put *it* on his head, and they put a purple robe on him,

3 And said, Hail king of the Jews. And they gave him kuffs.

4 And Pilate went out, again, and said, unto them, Behold, I bring him out, to you, that you may know that I find no fault in him.

5 Then Jesus came out wearing the thorny crown, and the purple robe, and Pilate said, to them, Behold the man.

6 Then, when the highpriests and officers saw him, they exclaimed, saying, Crucify, crucify. Pilate said, unto

them, Take ye him and crucify, for, I can not find fault, in him.

7 The Jews answered him: We have a law, and, by our law, he ought to die. For he hath made himself the son of God.

8 Then, when Pilate heard that word, he feared the more.

9 And he went again, into the judgmenthall, and said to Jesus; Whence art thou? But Jesus gave him no answer.

10 Then Pilate said, Speakest thou not, to me? Knowest thou not that I have power to crucify thee, and have power to loose thee?

11 Jesus answered, Thou hast not power over me, if it hath not been given thee, from above. For this, he delivering me, to thee, hath the greater sin.

12 From this, Pilate sought to release him. But the Jews exclaimed, saying, If thou releasest him, thou art not Cesar's friend. Everyone making himself a king, speaketh against Cesar.

13 Then Pilate hearing that word, bro't Jesus out, and sat upon the judgment seat, in the place called the pavement; But, in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour. And he said unto the Jews, Behold your king.

15 And they exclaimed, Away, away, crucify him. Pilate said, unto them, Shall I crucify your king? We have no king, if not Cesar.

16 Then he delivered him, to them, that he might be crucified. And they took Jesus and led him away.

17 And bearing his cross, he went, into a place called of skull, which, in the Hebrew, is called Gôlgotha,

18 Where they crucified him, and, with him, two others, on this side, and this side, and Jesus, in the midst.

19 And Pilate wrote a title and put it, on the cross. And it was written, Jesus, the Nazareen, the king of the Jews.

20 When many of the Jews had read this title, for the place, where Jesus was crucified, was near the city, and it was written in Hebrew, Greek and Roman.

21 The highpriests of the Jews said, to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews.

22 Pilate answered, What I have written, I have written.

23 Then the soldiers, when they had crucified Jesus, they took his garments and made them into four parts, to each soldier, a part, and the tunic. And the tunic* was seamless, from the tops, woven thru the whole.

24 Then they said among themselves, We will divide it not, but let for it, whose it shall be, that the scripture might be fulfilled, They parted my raiment to themselves and upon my vesture they cast a lot. Then the soldiers did these.†

25 And the mother of Jesus stood by his cross, and his mother's sister, Mary the wife of Klopas and Mary Magdalen.

26 Then Jesus seeing his mother and the disciple bystanding, whom he loved, he said, to his mother, Woman, behold thy son.

* The Greek for tunic is *chiton*, an inner garment, with sleeves, worn by the Athenians, but especially by the Iōnian women. And being seamless was probably a knit, or neted garment.

† By the general reading, this would seem to be the same garment, as the tunic. And, yet it is a different word with a meaning entirely different. The Greek word is *imatismos*, interpreted, in the lexicon, a provision of clothes, clothing, matresses, and bed clothes. Perhaps it was the same article, which, in those days, was called *the bed*, which a man always carried with him, probably something after the manner that soldiers carry their blankets, in which, at night, they wrapped themselves and laid down, and took up, when they arose, and was a piece of woven cloth perhaps much, if not exactly like our common blankets.

27 Then he said, to the disciple Behold thy mother. And, from that hour, that disciple took her home.

28 After this, Jesus knowing that all had then been accomplished, that the scripture might be fulfilled, said, I thirst.

29 And a vinegar vessel was there full. And they filled a sponge with vinegar, and placing on a hyssop, put it to his mouth.

30 When Jesus took the vinegar, he said, It is finished, and, bowing the head, he surrendered the spirit.

31 Then the Jews, that the body might not remain, upon the cross, on the sabbath, for it was the preparation, for that sabbath was a great day, besought Pilate that their legs might be broken, and they removed.

32 Then the soldiers came and broke the legs of the first and of the other crucified, with him.

33 And coming upon Jesus, as they found him dead already, they broke not his legs.

34 But one of the soldiers, with his spear, pierced his side, and immediately blood and water issued.

35 And he having seen, hath testified, and his testimony is true. And he knoweth that he speaketh the truth, that you may believe.

36 For these were done, that the scripture might be fulfilled: A bone of him shall not be broken.

37 And again, another scripture saith, They shall behold him, whom they have pierced.

38 And, after these things, Joseph of Arimathea, being a disciple of Jesus, but privately, for fear of the Jews, asked Pilate that he might take the body of Jesus. And Pilate permitted. Then he came and took the body of Jesus.

39 And Nichodemus also coming (he coming unto Jesus, by night, at the first) brought a mixture of myrrh and aloes, about a hundred pounds.*

40 Then they took the body of

* This was the Greek *letra*, or 12 oz pound, our Troy weight.

CHAPTER XX.

Jesus, and wound it in linen bandagés, with the aromatics, as the custom of the Jews is to bury.

41 And a garden was, in the place, where he was crucified, and a new sepulcher was, in the garden, in which noöne had ever been laid.

42 And they laid Jesus there, on account of the preparation of the Jews, for the sepulcher was near.

CHAPTER XX.

1 And, on the first of the sabbaths Mary Magdalen came early, it being yet dark, to the sepulcher, and saw the stone removed, from the sepulcher.

2 Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said, to them, They have taken the Lord, from the sepulcher, and we know not where they have laid him.

3 Then Peter and the other disciple went, and came to the sepulcher.

4 And they two ran together, and the other disciple outran Peter and came first, to the sepulcher.

5 And stooping, he saw the linen bandagés lying, yet he entered not.

6 Then Simon Peter came following him, and entered the sepulcher, and saw the linen bandagés lying,

7 And the napkin, which was about his head, not lying with the linens, but separately, in one place, rolled together.

8 Then the other disciple, he coming first to the sepulcher, entered, and saw and believed.

9 For, as yet, they understood not the scripture, That he must arise, from the dead.

10 Then the disciples departed again, to their own.

11 But Mary stood, without, at the sepulcher, weeping; and, as she wept, she stooped into the sepulcher,

12 And she saw two angels, in white, sitting, one, at the head, and one, at the feet, where the body of Jesus was laid.

13 And they said, unto her, Woman, for what weepest thou? She

said unto them, That they have taken away my Lord, and I know not where they have laid him.

14 And having spoken these, she turned about, and saw Jesus standing and knew not that he was Jesus.

15 And Jesus said unto her, Woman, What weepest thou? Whom seekest thou? And she supposing him to be the gardener, said unto him, Lord, if thou hast removed him, tell me where thou hast laid him, and I will remove him.

16 And Jesus said, unto her, Mary. She turning, said, unto him, Rabbi, which is Master,

17 Jesus said, to her, Touch me not, for, as yet, I have not ascended, to my father. But go to my brethren, and say, unto them, I ascend, unto my father and your father, and my God and your God.

18 Mary Magdalen came and related, to the disciples that she had seen the Lord, and he had told these to her.

19 Then, the same day, being evening, in the first of the sabbath, the doors being shut, when they were assembled, for fear of the Jews, Jesus entered and stood, in the midst, and said, unto them, Peace, unto you.

20 And saying that, he showed them his hands and side. Then the disciples rejoiced, seeing the Lord.

21 Then Jesus said, unto them, Peace, unto you. As the father has sent me, so I also send you.

22 And saying this, he breathed upon them and said, Receive ye the Holy Spirit.

23 Whosoever sins ye shall remit, they shall be remitted, unto them. Whosoever ye shall retain, they shall be retained.

24 But Thomas one of the twelve, called Didymus, was not with them, when Jesus came.

25 Then the other disciple said, unto him, We have seen the Lord. And he said, unto them, If I shall see not, in his hands, the prints of the nails, and thrust not my hand, into his side, I will not believe.

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26 And, again, in eight days, his disciples were sitting, and Thomas, with them. Jesus came, the doors being shut, and stood, in the midst, and said, Peace, unto you.

27 He said, unto Thomas, reach your finger here, and see my hands, and reach thy hand, and thrust, into my side, and be not faithless, but believing.

28 And Thomas answered and said, unto him, O my Lord, and O my God!

29 Jesus said, unto him, Because thou hast seen me, Thomas, thou hast believed. Happy are they seeing not, and believing.

30 And many other signs truly did Jesus, in the presence of his disciples, which are not written, in this book.

31 And these have been written, that you may believe that Jesus is the Christ, the son of God, and that, believing, you may have life, in his name.

CHAPTER XXI.

1 AFTER these, Jesus showed himself, again, to his disciples, by the sea of Tiberias. And he there appeared.

2 And Simon Peter, and Thomas called Didymus, and Nathaniel, he from Kana of Galilee, and the sons of Zebedee, and two others of his disciples were there.

3 And Peter said, unto them, I will go to fish. They said, unto him, We also will go, with thee. They went and entered the ship, immediately, and that night they caught nothing.

4 And morning having come, Jesus stood on the shore. But the disciples knew not that it was Jesus.

5 And Jesus said, unto them, children, have you any victuals? They answered him, no.

6 And he said unto them, cast the net, on the right side of the ship, and ye shall find. Then they cast, and, as yet, they were not able to draw it, for the multitude of fishes.

7 Then that disciple whom Jesus loved, said to Peter, It is the Lord. Then, Simon Peter having heard that

it was the Lord, he girded on his cloak, for he was naked, and flung himself into the sea.

8 And the other disciples came, in a little boat, for they were not far from the land, about two hundred cubits, dragging the net, with the fishes.

9 When they had reached the land, they saw a coalfire kindled, and fish laid thereon, and bread.

10 And Jesus said, unto them, bring of the fishes, which you have now taken.

11 And Simon Peter ascended and drew the net to the land, full of great fishes, a hundred and fifty three. And so many being, the net was not broken.

12 Jesus said, unto them, Come, dine. And noone of the disciples dared to ask him, Who art thou? Knowing that he was the Lord.

13 Then Jesus came and took the bread and gave to them, and the fish likewise.

14 And this was the third time that Jesus showed himself to his disciples, having arisen, from the dead.

15 Then, when they had dined, Jesus said, to Simon Peter, Simon son of Jona, lovest thou me? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, feed my lambs.

16 Again, he said, unto him, the second time, Simon, son of Jona, lovest thou me? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, feed my sheep.

17 He said, unto him, the third time, Simon son of Jona, lovest thou me? Peter was grieved that he said, to him, the third time, Lovest thou me? And he said, unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus said, unto him, Feed my sheep.

18 Verily, verily, I say unto thee when thou wast young thou girdest thyself, and walkedst, where thou wouldest. And, when old, thou wilt

CHAPTER I.

extend thy hands, and another shall bind thee, and carry where thou wouldest not.

19 And he said this, Signifying, by what death he should glorify God. And speaking this, he said, unto him, follow me.

20 Then Peter turning, saw the disciple, following whom Jesus loved, who also leaned on his breast, at the supper, and said, Lord, who is he, who shall betray thee?

21 Peter seeing him, said, unto Jesus, and what *shall* he do?

22 Jesus said, unto him, If I will that he shall tarry, till I shall come,

What, to thee? Follow thou me.

23 Then this word went among the brethren, that this disciple should not die. And Jesus said not, unto him, that he should not die; but, if I will *that* he shall remain, until I shall come, What, to thee?

24 This is the disciple, he testifying of these, and wrote these. And we know that his testimony is true.

25 And many other things are also, which Jesus did, which, if they should be written, everyone, I suppose that the world could not contain the written books. Amen.

THE ACTS OF THE APOSTLES.

CHAPTER I.

1 I truly made the first treatise, Theophilus, to thee, of all, which Jesus began to do and to teach,

2 Until the day he ascended, commanding the apostles, by the holy spirit, whom he had chosen,

3 To whom, also, he showed himself living, after his suffering, in many tokens, for forty days, being seen by them, and speaking those things concerning the kingdom of God,

4 And *he* being assembled, *with them*, he commanded them not to leave Jerusalem, but await the promise of the father, which ye have heard from me.

5 For, John truly baptized, in water, but ye shall be baptized, in the Holy Spirit, not after these many days.

6 Then, being assembled, they asked him, saying, Lord, in this time, wilt thou restore the kingdom to Israël?

7 And he said, unto them, It is not yours to know the times, nor the seasons, which the Father hath put, in his own power.

8 But you shall receive power, after the coming of the Holy Spirit, upon you. And you shall be witnesses, to me, in Jerusalem, and Judea and Samaria, and also in the whole earth.

9 And speaking these, they beholding, he was taken up, and a cloud received him, from their eyes:

10 And, as they gazed, into heaven, he ascending, and behold two men stood by them, in white rament,

11 And they said, Galileans, for what stand ye gazing, into heaven? This same Jesus taken, from you, into heaven, shall come, as you have seen him ascending, into heaven.

12 Then they turned towards Jerusalem, from the mount, called of olives, which is near Jerusalem, the journey of a sabbath.

13 And when they entered, they ascended to a chamber, where Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alpheüs, and Simon Zelotés and Judas brother of James were dwelling.

14 These all continued with one accord, in prayer and supplication, with the women and Mary, the mother of Jesus, and with his brethren.

15 And in those days, Peter standing, in the midst of the disciples, said truly the multitude of names, at that time, was about one hundred and twenty.

16 Men, brethren, it was necessary that this scripture should be fulfilled,

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which the Holy Spirit prophesied, by the mouth of David, of Judas, he being guide to those taking Jesus.

17 For he was numbered with us, and had obtained a part of this ministry.

18 And truly he purchased a field, with the reward of iniquity. And falling, face forward, the middle burst and all his bowels gushed out.

19 And it became known, to all dwelling, in Jerusalem, so that the field, in their own proper dialect, was called Akeldama, which is field of blood.

20 For, it is written, in the book of psalms, Be his habitation desolate, and be noöne dwelling, in it. And another taking his bishoprick.

21 Now, of these men accompanying us, in all the time, in which the Lord Jesus entered and departed among us,

22 Begining from the baptism of John, until the day, in which, he was taken up, from us, it is necessary that one of these bystanding should be chosen, a witness, with us.

23 And they sat apart two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they praying, said, Thou, Lord, knowing the hearts of all, show the one of these two, whom thou wilt choose,

25 To take part of this ministry and apostleship, from which Judas transgressing fell, into his own place?

26 And they gave their lots and, the lot fell upon Matthias. And he was numbered with the eleven apostles.

CHAPTER II.

1 AND, when the day of Pentacost was fulfilled, all were, with one accord, in one place.

2 And, suddenly, a noise, as of a rushing mighty wind, came and filled the whole house, where they were sitting.

3 And cloven tungs, as of fire, appeared, unto them, and rested, upon eachone of them.

4 And all were filled of the Holy Spirit, and began to speak, in other tungs, as the spirit gave them to speak.

5 And Jews, devout men, from every nation, under the heaven, were dwelling, in Jerusalem.

6 And, this report going, the multitude collected and were confounded for everyone heard them speaking, in his own dialect.

7 And all being confounded, they wondered, saying, to eachother, Behold, are not all these speaking, Galileäns?

8 And how hear we, everyone, in his own dialect, in which we were born?

9 Parthans, Medans, Elenites, and those dwelling in Mesopotamia, Idumeä, and also Kapadocia, Pontus and Asia,

10 Phigia and Pamphilia, Egypt, and the parts of Lybia, about Cyrené and Roman strangers, Jews and proselytes,

11 Cretans, and Arabians? We hear them speaking, in our own tungs, the great things of God.

12 And they all stood and wondered, saying, to eachother, What meaneth this?

13 And others mocking said, That they are filled with new wine.

14 Then Peter standing, with the eleven, raised his voice and addressed them: Judeäns, and all inhabiting Jerusalem, be this known, unto you, and hear ye my words.

15 For, as you suppose, these are not drunken, for it is the third hour of the day.

16 But this is what was spoken, by the prophet Joël:

17 And it shall be, in the last days, saith God, I will pour out my spirit, upon all flesh. And your sons and your daughters shall prophesy, and your youths shall see visions, and your elders shall dream dreams.

18 And upon my servants and upon my maidens I will pour, from my spirit, and they shall prophesy.

CHAPTER II.

19 And I will show terrors, in the heaven above, and signs, on the earth beneath, blood and fire and vapor of smoke.

20 The sun shall be turned into darkness, and the moon, into blood, before that great and glorious day of the Lord shall come.

21 And it shall be, everyone, who shall call, on the name of the Lord, shall be saved.

22 Israëlites, hear these words: Jesus, the Nazarene, approved of God, among you, with powers, and terrors, and signs, which God, thru him, did, in your midst, as ye yourselves also know.

23 Him delivered, in the determined council and forknowledge of God, taking, ye, with lawless hands, ye have crucified and slain,

24 Whom God hath reraised, the pains of death being loosed, for it was impossible that he should be held, by it.

25 For David saith, of him, I saw the Lord always before me, for he is on my right, that I may not be moved.

26 For that, my heart rejoiced and my tung was glad and also my flesh shall rest, in hope;

27 For thou wilt not leave my soul in hadēs, nor suffer thy sanctified to see destruction.

28 Thou hast revealed, to me, the way of life. Thou wilt fill me, with joy, by thy countenance.

29 Men, brethren, may I speak, in plainness, with you, of the patriarch David, for he is dead and buried and his tomb is with us, unto these days.

30 Therefore, being a prophet, and knowing that God had sworn, to him, in an oath, that, from the fruit of his loins, according to the flesh, Christ should arise to sit upon his throne,

31 Forseeing, he spake of the resurrection of Christ, that his soul was not left, in hadēs, nor did his flesh see destruction.

32 God hath raised this Jesus, of which we all are witnessēs,

33 Being exalted, at the right of

God, and receiving the promise of the Holy Spirit, from the father, he hath manifested this, which you now see and hear.

34 For David ascended not, into the heavens. But he saith, The Lord said, unto my Lord, sit thou, on my right,

35 Until I shall make thy enemies thy footstool.

36 Therefore, know all the house of Israel that God hath made him both Lord and Christ, whom ye have crucified.

37 And hearing they were pierced to the heart, and said, to Peter and the other apostles, Men, brethren, What shall we do?

38 Then Peter said, unto them, Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of your sins, and ye shall receive the gift of the Holy Spirit.

39 For the promise is unto you and your children, and all, who are afar, whomever the Lord your God shall call.

40 And, with many other words, he testified and exhorted, saying Save yourselves from this perverse generation.

41 Then they gladly receiving his word were baptized. And about three thousand souls were added, in that day.

42 And they were fast standing in the doctrine and fellowship of the apostles, and in the breaking of bread and of prayer.

43 And fear came upon every soul. And many terrors and signs were done, by the apostles.

44 And all believing were all in this *place* and had all common,

45 And sold their possessions and goods and parted them, to all, as each one had need.

46 And continuing daily, in the temple, with one accord, breaking bread at the house, they enjoyed their food, with gladness and singleness of heart,

47 Praising God and having favor with the whole people. And the Lord added, daily, to the church, those to be saved.

CHAPTER III.

1 AND, after that, Peter and John ascended the temple, at the hour of prayer, the ninth.

2 And a certain man lame, from his mother's womb, being carried was borne whom they sat daily at the door of the temple called beautiful, to ask alms of those entering the temple.

3 Who seeing Peter and John entering the temple, asked an alm.

4 And Peter gazing upon him, with John, said, Look on us.

5 And he heeded them, expecting to receive something, from them.

6 And Peter said, Silver and gold I have not, but what I have, that I give to thee. In the name of Jesus the Nazareen, arise and walk.

7 And taking him by the right hand, he arose. And, immediately, his feet and ancles received strength,

8 And arising he stood, and entered with them, into the temple, walking, leaping and praising God.

9 And the people saw him walking and praising God,

10 And they knew him, for he was, who sat, at the beautiful gate of the temple, and they were filled with amazement and ecstasy, at what had happened, to him.

11 Then the lame, the healed, holding Peter and John, all the people collected, unto them, in the porch called Solomon's, amazed,

12 And Peter seeing, addressed the people: Israëlites, why marvel ye, at this? or why stare ye upon us, as tho, by our own power, or holiness, we have made him to walk?

13 The God of Abraham, and Isaak, and Jacob, the God of our fathers, hath glorified his child, Jesus, whom ye delivered and denied, in the presence of Pilate, he desiring to release;

14 But you denyed him, and desir-

ed a man, a murderer, to be granted unto you,

15 And slew the prince of life, whom God hath raised, from the dead, of which we are witnessés,

16 And, thru faith, in his name, hath strengthened him, whom ye see and know. And the faith, which is thru him, hath given him this soundness, before you all.

17 And now, brethren, I know that you and your rulers acted, thru ignorance.

18 And what God hath forshone, by the mouth of all his prophets, that Christ should suffer, he hath fulfilled, in him.

19 Repent, therefore, and be converted, that your sins may be efaced, whenever the times of refreshing shall come, from the face of the Lord.

20 And he will send Jesus Christ, who was afore preached, unto you,

21 Whom the heaven must retain, until the time of the restitution of all, which God hath spoken, by the mouth of all his holy prophets, from the age.

22 For Mosés verily said, to the fathers, that the Lord your God shall araise a prophet, unto you, from your brethren, like me. Ye shall hear him, in all, whatever he shall say, unto you.

23 And it shall be, every soul, that shall not hear that prophet, shall be destroyed, from the people.

24 And all the prophets also, from Samuel, and those, in order, whosoever have spoken, and have also fortold these days.

25 You are the sons of the prophets and of the covenant, which God covenanted, with our fathers, saying, to Abraham, And, in thy seed, all the kindreds of the earth shall be blessed.

26 First God araising his child, Jesus sent him blessing you, in turning everyone, from your sins.

CHAPTER IV.

1 AND, they speaking to the people, the priests and the templerulers and the Sadduces came upon them,

2 Grieved, because, they taught the

CHAPTER IV.

people, and preached, in the name of Jesus, the resurrection from the dead.

3 And they laid hand upon them, and put them under guard, until the morrow. For, it was then evening.

4 And many hearing the word, believed. And the number of the men was about five thousand.

5 And it came to pass on the morrow, the rulers, and the elders, and the scribes assembled, in Jerusalem,

6 And Annas, the highpriest, and Caiaphas, and John, and Alexander, and whoever were of the pontifical relation.

7 And standing in the midst, they inquired, in what power, or in what name have ye done this?

8 Then Peter filled with the Holy Spirit, said unto them, Rulers of the people and elders of Israël,

9 If, to-day, we shall be examined concerning the benefit of the important man, in whom he is restored?

10 Be it known to you all, and to all the people of Israël, that, in the name of Jesus Christ, the Nazareen, whom ye have crucified, whom God hath araised, from the dead, in him, this standeth, in your presence, sound.

11 This is the stone rejected, by you, the builders, which has become the head of the corner.

12 And salvation is not in anyother. For other name is not given, under heaven, among men, in which we can be saved.

13 And seeing the boldness of Peter and John, and perceiving that they were unlearned and ignorant men, they were amazed, and they knew them, that they were with Jesus.

14 And beholding the man standing, with them, he healed, they had nothing to gainsay.

15 And commanding them to withdraw from the counsel, they confèred among themselves,

16 Saying, What shall we do to these men? For that a notable miracle hath been done, by them, is man-

ifest to all dwelling, in Jerusalem, and we can not deny.

17 But that it may spread no more, among the people, we will threaten them hereafter to speak to no man, in this name.

18 And calling them, they commanded them to speak no more, nor teach in the name of Jesus.

19 And Peter and John answering said unto them, If it is right, in the presence of God, to heed you, or rather God, judge ye.

20 For we are compelled to speak what we have seen and heard.

21 And having rethreatened them, they dismissed them finding nothing, how they could punish them, for the people; for all glorified God, for what had been done.

22 For, the man, on whom this miracle of healing was done, was above forty years.

23 And being dismissed, they went to their own and told what the high-priests and elders had said to them.

24 And they hearing, lifted their united voices to God, and said, Thou, God, rulest the heaven, and the earth and the sea, and all those, in them,

25 Who by the mouth of thy child David, hast said, Why did the heathen rage, and the people imagine vanities?

26 The kings of the earth stood, and the rulers were assembled, for this, against the Lord, and against his Christ.

27 For, of a truth, in this city, Herod and Pontius Pilate and the nations and the people of Israël were assembled against thy holy child, Jesus,

28 To do whatever thy hand and thy counsel had afore determined should be.

29 And now, Lord behold these and their threatenings, and grant to thy servants, all boldness to speak thy word,

30 In extending the hand to heal, and that terrors and signs may be

done, thru the name of thy holy child, Jesus.

31 And they praying, the place, in which they assembled, was shaken, and they were all filled of the holy spirit, and spake the word of God with boldness.

32 And the multitude of those having believed was in one heart and soul. And each one having anything claimed it not to be his own, but all was common, with them.

33 And, in great power, the apostles gave testimony of the resurrection of the Lord Jesus Christ, and truly great grace was upon them all.

34 For noöne among them was needy, for whöever *were* possessors of farms, and housès, selling, bro't the prices of the sold,

35 And laid at the apostles feet, and they distributed to each one, as anyone had need.

36 And Josès, he, by the apostles, called Barnabas, which, interpreted, is son of consolation, a Levite of the country of Cyprus,

37 Having land, sold it, bro't the price and laid, at the feet of the apostles.

CHAPTER V.

1 AND a certain man named Ananias and Sapphira, his wife, sold a possession,

2 And withheld of the price, his wife being accessory, and bringing a certain part, laid at the feet of the apostles.

3 But Peter said, Ananias, why hath satan filled thy heart, that thou shouldest lie to the Holy Spirit and withhold of the price of the farm ?

4 While it remained, it remained to thee, and sold, it was in thy power. What, therefore, hath placed this act, in thy heart ?

5 Then Ananias hearing these words, falling, he expired. And great fear came upon all hearing these.

6 And the new converts arising, prepared him, and carrying out, buried.

7 And it was about the space of

three hours, when his wife, not knowing what had happened, entered.

8 And Peter said unto her, Tell me if ye sold the farm for so much ? And she said, Yea, so much.

9 And Peter said unto her, For what have ye agreed to tempt the spirit of the Lord ? Behold the feet of those burying thy husband, at the door and shall carry thee out.

10 And she fell immediately, at his feet, and expired, And the young men entering found her dead, and, carrying out buried *her*, by her husband.

11 And great fear came upon the whole church, and upon all hearing these.

12 And, by the hands of the apostles, many signs and terrors were wrought, among the people. And they were all unanimous in Solomon's porch.

13 But noöne of the others dared to be joined unto them. But the people magnified them.

14 And more believers were added to the Lord, both of men and women.

15 So that they bro't the sick, into the streets, and laid them on beds and couches, that Peter coming, the shadow might overshadow some one of them.

16 And a multitude gathered, from the surrounding cities, into Jerusalem bringing the sick and those afflicted with unclean spirits. And they all were healed.

17 Then the highpriest and all with him arising, who are the sect of the Sadducees, were filled with zeal.

18 And they laid hands on the apostles and put them in the common prison.

19 And the angel of the Lord, in the night, opened the prison doors, and, outbringing them, said,

20 Go, and, standing, speak, in the temple, to the people, all the words of this life.

21 And, arising, they entered the temple early, and taught. But the chiefpriest coming, and they with him

CHAPTER VI.

called a council, and all the senate of the sons of Israël, and sent to the prison to bring them.

22 And the officers having gone, found them not, in the prison. And, returning, they told,

23 Saying that we found the prison shut, with all safty, and the guards standing, at the door. And, opening, we found noöne within.

24 And as the highpriest, and the templeruler, and the chiefpriests heard these words they doubted of them, to what it would come.

25 And some one having come, related to them saying that behold the men, whom ye put in the prison, are standing and teaching the people, in the temple.

26 Then the ruler and the officers bro't them, without violence, for they feared the people, that they might not be stoned.

27 And bringing, they sat them in the council. And the highpriest asked them, saying,

28 Did we not strictly command you not to teach, in this name? And, behold, you have filled Jerusalem with your teaching, and ye design to bring this man's blood upon us.

29 And Peter and the apostles answering said, Which is better, to please God, or men?

30 The God of our fathers raised up Jesus, whom ye slew hanging on wood.

31 God hath exalted him, prince and savior, at his right, to give repentance to Israël and remission of sins.

32 And ye are his witnessés of these things, and the Holy Spirit also, which God hath given to those obeying him.

33 And they hearing were pierced thru, and counseled to slay them.

34 Then a certain pharisee, in the council, by name, Gamaliél esteemed, by all the people, standing, commanded to put the apostles without, for a while

35 Then he said unto them, Israëlites, regard yourselves, in what ye design to do to these men.

36 For before these days, Theudas arose pretending to be some great one himself, to whom a multitude of men, adhered, about four thousand, who was slain, and all, who adhered to him, were dispersed, and came to nothing.

37 After him, arose Judas, the Galileeän, in the days of the taxing, and drew much people after him. He perished, and all, who followed him, were dispersed.

38 And now I say these unto you, abandon these men and stand from them, for, if this counsel, or this work is of men, it will perish;

39 But, if it is of God, you cannot overthrow it. And then ye will there be found Godopposors.

40 And they assented to him. And having called and beaten the apostles, they commanded not to speak, in the name of Jesus, and dismissed them.

41 And they departed from the presence of the council, rejoicing that they were accounted worthy to suffer for his name.

42 And every day, in the temple, and in the house, they continued teaching Jesus Christ, and baptizing.

CHAPTER VI.

1 AND, in those days, the disciples having increased, a murmuring arose of the Greeks against the Hebrews that their widows were neglected, in the daily ministrations.

2 And the twelve having called the multitude of the disciples, said, It is not pleasing that we should neglect the word of God, to serve tables.

3 Therefore, brethren, select seven men approved, full of the holy spirit and wisdom, whom you may appoint over this business,

4 And we will be given to prayer and the ministry of the word.

5 And the word pleased the whole multitude; and they chose Stephen, a man full of faith and the holy spirit, and Prochorus and Nikaur and Timôn and Parménas and Nickolas, a proselyte of Antioch,

6 Whom they sat before the apos-

tles, and, having prayed, they laid hands on them.

7 And the word of God increased, and the number of the disciples, in Jerusalem enlarged greatly.

8 And Stephen full of faith and power performed great terrors and signs among the people.

9 And certain of those of the synagog arose, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of those from Cilicia, and Asia, disputing with Stephen.

10 And they could not resist the wisdom and spirit, with which he spoke.

11 Then they suborned men saying that we have heard him speaking blasphemous words, against Moses and God.

12 Then they excited the people and the elders and the scribes; and coming upon they took and brot him to the council,

13 And they sat fals witnessés saying, This man ceaseth not speaking blasphemous words against this holy place and the law.

14 For, we have heard him say that this Jesus, the Nazareen, will destroy this place, and will change the customs, which Moses gave us.

15 And all sitting in the council looking intently upon him, saw his face, as the face of an angel.

CHAPTER VII.

1 THEN the highpriest said, *are* these things verily so?

2 And he answered, Men, brethren and fathers, the God of glory appeared to our father, Abraham, when in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Depart from thy country and thy kindred, and enter a land, whichever I shall show thee.

4 Then, leaving the land of Chaldea, he dwelt in Charran. From thence, after the death of his father, he removed into this land, in which you now dwell.

5 And he gave him no inheritance

in it, not the step of the foot. Yet he promised to give it to him and to his seed, after him, he having no child.

6 And God spake thus, That his offspring should sojourn, in a strange land, and be enslaved, and be released *after* four hundred years.

7 And God said, I will judge the nation, which shall enslave them. And, after that, they shall be liberated, and shall serve me, in this place.

8 And he gave him the covenant of circumcision. And then he begot Isaak, and he circumcised him, on the eighth day, and Isaak, Jacob, *and Jacob*, the twelve patriarchs.

9 And the patriarchs being envious sold Joseph, into Egypt. And God was with him,

10 And delivered him, from all his afflictions, and gave him grace and wisdom, before Pharaoh, king of Egypt who appointed him, ruler over Egypt and all his house.

11 And a famine came upon all the land of Egypt and Chanaan, a great affliction. And our fathers found no food.

12 And Jacob hearing that corn was, in Egypt, he sent our father first.

13 And, in the second, Joseph and his kindred were made known to Pharaoh.

14 Then Joseph, sending, called his father Jacob, and all his kindred seventy five souls.

15 And Jacob descended, into Egypt, and he died, and our fathers

16 And they were carried, into Sychem, and placed in the sepulcher which Abraham bought, for a sum of money, of the sons of Emmor Sychem's father.

17 And, as the time of the promise approached, which God swore to Abraham, the people grew and increased, in Egypt.

18 And another king arose, who knew not Joseph.

19 He deceiving our kindred, treated our fathers, and outcast the infants, that they might not live.

CHAPTER VII.

20 In which time Mosés was born, and was acceptable to God, who was nourished three months, in his father's house.

21 And he being outcast, Phrao's daughter nursed him, as her own son.

22 And Mosés was educated, in all the wisdom of the Egyptians, and was mighty in words and deeds.

23 And when forty years were completed to him, it came into his heart to visit his brethren, the sons of Israël.

24 And seeing one wronged, he defended and avenged the oppressed, smiting the Egyptian.

25 And he supposed his brethren to understand that God, by his hand, would deliver them. But they understood not.

26 And, the next day, he saw them combatting, and would have pacified them, saying, Men, ye are brethren, Why wrong ye each other?

27 And he wronging his neighbor, pushed him, saying, Who made thee ruler and judge, over us?

28 Wilt thou kill me, in the manner, thou killedst the Egyptian, yesterday?

29 At this word, Moses fled, and became a stranger, in the land of Midian, where he begat two sons.

30 And forty years being fulfilled, the angel of the Lord appeared unto him, in the wilderness of Mount Sina in a flame of fire of a bush.

31 And Mosés seeing, he admired the sight. And he approaching to behold, the voice of the Lord came unto him;

32 I the God of thy fathers, the God of Abraham, and the God of Isaak, and the God of Jacob. And Moses trembled and could not endure to behold.

33 And the Lord said unto him, Loose the shoes off thy feet, for the place, where thou standeth, is holy ground.

34 Seeing, I have seen the affliction of my people, in Egypt, and have heard their groaning, and have de-

scended to deliver them. And now come, I will send thee, into Egypt.

35 This Mosés, whom they refused saying, Who made thee, ruler and judge? The same God sent a ruler and deliverer, by the hand of the angel appearing unto him, in the bush.

36 He delivered them, doing terrors and signs, in the land of Egypt, in the red sea, and in the wilderness forty years.

37 This is the Moses saying to the sons of Israël, The Lord your God shall arise, unto you, of your brethren, a prophet, as me, him ye shall hear.

38 This is he, who was, in the church, in the wilderness, with the angel speaking, in the mount Sina, to him and our fathers, who received the living oracles to give to us,

39 Whom our fathers obeyed not, but rejected, and, in their hearts returned, into Egypt.

40 Saying unto Aaron, Make us Gods to go before us, for this Mosés, who bro't us out of the land of Egypt, we know not what has happened to him.

41 And they made a calf, in those days, and offered sacrifice to the idol, and rejoiced, in the works of their own hands.

42 Then God turned and abandoned them to worship the armies of heaven, as it is written in the book of the prophets; House of Israël, have ye offered, to me, victims and sacrificès, forty years in the wilderness.

43 And ye raised the tabernacle of Moloch and the star of your God Remphan, the types,* which you

* The meaning of the word type, in English, as now used, is entirely different from the meaning of the Greek word tupos. The meaning of the word tupos, in Greek was, a mark, or scar, made by a blow, or by any object falling upon another, or the impression upon coin. Our English word, type, means any object making or leaving its mark or impression upon another, as types used in printing dies, instamping or coining money.

A C T S .

made to worship them? And I will remove you beyond Babylon.

44 Your fathers had the tabernacle of testimony, in the wilderness, as he had appointed, he speaking to Moses, that it should be made, after the type, which he had seen.

45 Which also, our aftercoming fathers, having received, by succession were brot, with Joshua into the possession of the Gentiles, whom God expelled from the face of our fathers, until the days of David,

46 Who found favor in the presence of God, and desired to find a dwelling for the God of Jacob.

47 But Solomon built the house for him.

48 But the most high dwelleth not in handmade temples, as the prophet saith :

49 Heaven, my throne, and earth, my footstool. What house will ye build for me? saith the Lord. Or what the place of my rest?

50 Hath not my hand made all these?

51 Stiffnecked and uncircumcised, in heart and ears, Ye always resist the holy spirit, as your fathers, you also,

52 Whom of the prophets have your fathers not persecuted? And they have slain them fortelling the coming of the just, of whom ye have now been the betrayers and murderers,

53 Who have received the law, by the disposition of angels, and have not kept it.

54 And hearing these, they were cut, in their hearts, and gnashed their teeth upon him.

55 And, being filled, with the holy spirit and gazing into heaven, he saw the glory of God, and Jesus standing, on the right of God,

56 And he said, Behold I see the heavens opened and the son of man standing, on the right of God.

57 And crying, with a great voice, they stopped their ears, and ran unanimously upon him.

58 And, casting him without the city, the witnesses laid their garments at the feet of a young man called Saul,

59 And they stoned Stephen calling and saying, Lord, Jesus, receive my spirit.

60 And, kneeling, he cried, with a great voice, Lay not this sin to them. And saying this, he slept.

CHAPTER VIII.

1 AND Saul was consenting to his death. And, in that day, a great persecution arose, against the church in Jerusalem. And they were all dispersed thru the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen, and made great lamentation over him.

3 And Saul devastated the church, entering housés, and seizing men and women, he committed to prison.

4 And the dispersed went preaching the word.

5 And Philip going to the city of Samaria, preached Christ, unto them.

6 Then the people unanimously heeded what Philip spake, and they heard and saw the signs he wrought.

7 And many having unclean spirits crying, with a great voice, they departed, and many palsied and lame were healed.

8 And great joy was, in that city.

9 And a certain man, Simon, by name, a sorcerer, in the city, had bewitched the nation of Samaria, declaring himself to be some great one,

10 To whom all attended, from the small, unto the great, saying, This is the great power of God.

11 And they regarded him, for, thru some time, he had deceived them, with magicks.

12 And, when they believed Philip preaching the kingdom of God, and the name of Jesus Christ, men and women were baptized.

13 And this Simon also believed and being baptized, he continued with Philip, and wondered, behold-

CHAPTER VIII.

ing the great signs and wonders performed.

14 And the apostles, in Jerusalem, hearing that Samaria had received the word of God, sent Peter and John unto them.

15 They arriving, prayed for them, *that* they also might receive the holy spirit.

16 For, hitherto, he had not fallen upon any of them. And they were only baptized, into the name of the Lord Jesus.

17 Then they laid hands upon them, and they received the holy spirit.

18 And Simon having seen that, by the imposition of hands of the apostles, the holy spirit was given, he offered them monies,

19 Saying, Give me also this power, that, on whomsoever I shall lay hands, he may receive the holy spirit.

20 And Peter said unto him, Thy money perish, with thee, because thou hast tho't the gift of God could be purchased with monies.

21 Thou hast not part, nor lot, in this word, for thy heart is not right, before God.

22 Repent, therefore, of this, thy evil, and pray God, if the thot of thy heart may be forgiven to thee,

23 For, I perceive thee being in the gall of bitterness and bond of iniquity.

24 Then Simon answering said, Pray ye the Lord, for me, that nothing of what ye have spoken may come upon me.

25 And they having testified and preached the word of the Lord, returned to Jerusalem, gospelizing, in many villages of Samaria.

26 And an angel of the Lord spake unto Philip, saying, Arise and go toward the south, into the road descending, from Jerusalem, to Gaza. The same is desert.

27 And arising, he went. And, behold, a man, an Ethiopëan, a eunuch, a prince of Candacè, queen of the Ethiopëans, who was over all her

treasure, and had come, worshipping, at Jerusalem,

28 And was returning, and sitting, in his chariot, he read the prophet Isaiah.

29 And the spirit said unto Philip, Approach and join to this chariot.

30 And, Philip approaching, he heard him reading the prophet Isaiah and said, Understandest thou what thou readest?

31 And he said, How can I, unless someone shall guide me? And he desired Philip ascending to sit with him.

32 And the passage of scripture, which he read, was this: He was led as a sheep to the slaughter, and as a lamb dumb, before his shearer, so he opened not his mouth.

33 In his humility, his decision was taken away. And who shall declare his generation,? for his life was taken from the earth.

34 And the eunuch answering Philip, said, I pray thee, of whom speaketh the prophet this? of himself, or somother?

35 And Philip opening his mouth and begining, at the same scripture, preached Jesus unto him.

36 And as they traveled the road, they came to a certain water, and the eunuch said, Behold the water; What hindereth me to be baptized?

37 And Philip said, If thou believest, with thy whole heart, it is lawful. And answering he said, I believe Jesus Christ to be the son of God.

38 And he commanded the chariot to stand. And both descended, into the water, Philip and also the eunuch. And he baptized him.

39 And, when both had ascended, from the water, the spirit of the Lord took Philip, and the eunuch saw him no more. And he traveled the road rejoicing.

40 And Philip was found at Ezo-tus. And passing thru, he evangelized, in all the cities, until he entered Cesareä.

CHAPTER IX.

1 AND Saul still breathing threatening and slaughter against the disciples of the Lord, going to the high-priest,

2 Desired letters of him, to Damascus, to the synagogs, that, if he should find any of this way, whether men, or women, he might bring them bound to Jerusalem.

3 And, on his journey, he began to approach Damascus, and suddenly a light, from heaven, shined around him.

4 And, falling upon the earth, he heard a voice saying, unto him, Saul, Saul, for what persecutest thou me?

5 And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. Hard for thee to kick against the thorns.

6 And trembling and wondering, he said, Lord, what wilt thou me to do? And the Lord said, unto him; Arise and enter the city, and it shall be told to thee what thou shalt do.

7 And the men wayfearing, with him, stood dumb, verily hearing the voice, but seeing noone.

8 And Saul arose, from the earth; and, his eyes being opened, he saw noone. And being hand-led, they brot him into Damascus.

9 And he was three days not seeing. And he ate not, he drank nothing.

10 And a certain disciple was in Damascus, by name Ananias, and the Lord said unto him, in a dream, Ananias, and he said, Behold I, Lord.

11 And the Lord said unto him, Go into the street called Straight, and seek, in the house of Judas, Saul, by name, of Tarsus, for, behold, he prayeth,

12 And hath seen, in a vision, a man, by name Ananias, entering and placing the hand on him, that he may see.

13 And Ananias answered, Lord, I have heard, from many, of this man, how much evil he hath done, to thy saints, at Jerusalem.

14 And here he hath authority from the chiefpriests to bind all calling upon thy name.

15 And the Lord said unto him, Go, for he is a chosen vessel, for me, to bear my name before the Gentiles, kings and sons of Israel.

16 For I will show him what he must suffer, for my name.

17 And Ananias went, and entered the house, and, putting his hand upon him, he said, Brother, Saul, the Lord Jesus hath sent me, he appearing unto thee, on the way, in which thou camest, that thou mayest see, and be filled with the holy spirit.

18 And, immediately they fell from his eyes, as scales and instantly he saw, and arising, was baptized.

19 And, receiving food, he was strengthened. And Saul remained some days, with the disciples, in Damascus.

20 And immediately he preached Christ, in the synagog, that he is the son of God.

21 And all hearing, wondered and said, Is not this he persecuting, in Jerusalem, those calling on this name, and, for this, hath come that he might bring them bound, to the high-priests?

22 But Saul strengthened the more and confounded the Jews dwelling, in Damascus, demonstrating that this is the Christ.

23 And, as those days were fulfilling, the Jews consulted to slay him,

24 Their waylaying became known to Saul. And they watched the gates day and night, that they might slay him.

25 And the disciples taking him by night, lowered him, over the wall, in a basket.

26 And Saul having come to Jerusalem, he sought to join the disciples. But all feared him, not believing that he was a disciple.

27 But Barnabas taking, brought him, unto the apostles, and related unto them how he had seen the Lord, in the way, that he had spoken to him

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and how, in Damascus, he had preached, in the name of Jesus.

28 And he was with them incomming and outgoing, in Jerusalem, and speaking in the name of the Lord Jesus.

29 And he spake and disputed with the Grecians, and they sought to slay him.

30 And the brethren knowing, brot him to Cesareä, and sent him, into Tarsus.

31 Then the churchés had truly peace thru all Judeä and Galilee and Samariä, and were established and walked, in the fear of the Lord, and, in the comfort of the holy spirit, they were multiplied.

32 And it came to pass, Peter passing thru all *those parts*, came also to the saints dwelling at Lydda,

33 And found a man there, Eneäs, by name, confined to his bed, eight years, who was paralytic.

34 And Peter said unto him, Eneäs Jesus Christ healeth thee. Arise and content thyself.* And, immediately, he arose.

35 And all they dwelling, at Lyddia and Saron, saw him, and they turned to the Lord.

36 And a certain disciple was at Joppa, by name, Tabitha, who, by interpretation, is called Dorcas. She was full of good works and alms, which she did.

37 And, in those days, it happened, she sickened and died. And, washing they laid her in a chamber.

38 And Lydda being near Joppa, the disciples hearing that Peter was there, they sent two men unto him desiring to delay not to come unto them.

39 And Peter arising, accompanied them. Whom, having arrived, they brot into the chamber. And all the

* The radical verb is *stérgō*, and means to love tenderly, or cherish an offspring, to delight in, to be pleased with, to be contented with, to acquiesce in, to wish earnestly for, pray for, to solicit.

widows stood around him weeping, and showing the Tunics and garments, which Dorcas made, while she was with them.

40 And Peter putting them all without, kneeled and prayed. And turning to the body, he said, Tabitha, Arise. And she opened her eyes, and, seeing Peter, she sat up.

41 And, giving his hand to her, he araised her. And having called the saints and the widows, he presented her alive.

42 And it became known thru the whole of Joppa. And many believed on the Lord.

43 And it happened that he tarried some days, in Joppa, with one Simon, a tanner.

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1 AND a certain man was, in Cesareä, by name Cornelius, a centurion of the band called the Italian,

2 Devout fearing God, with his whole house, and doing much alms, to the people, and praying to God continually.

3 He saw clearly, in a vision, about the ninth hour of the day, the angel of God coming unto him, and saying, unto him, Cornelius.

4 And gazing on him and becoming fearful, he said, What is it Lord? He said unto him, Thy prayers and thy alms have arisen for a memorial, before God.

5 And now send men, to Joppa. and call one Simon, who is called Peter,

6 He lodgeth with one Simon, a tanner, whose house is by the sea. He will explain, to thee, what thou shouldest do.

7 And when the angel speaking to Cornelius had departed, he calling two of his household servants, and a pious soldier of those waiting upon him,

8 And, having declared all, to them, he sent them to Joppa.

9 And, on the morrow, they traveling, and approaching the city, Peter went upon the dome to pray, about the sixth hour.

10 And he became hungry, and desired to eat. And they making ready, an ecstasy fell upon him.

11 And he saw the heaven opened, and a certain great vessel descended unto him, as a napkin bound, at the four corners, and lowered upon the earth,

12 In which all quadrupeds, wild beasts, and creepers and fowls of the heaven.

13 And a voice came, unto him, Arising, Peter, slay and eat.

14 And Peter said, By no means, Lord, for I have never eaten every common and unclean thing.

15 And the voice to him again, the second time: What God hath cleansed, call thou not common.

16 And it was done thrice. And then the vessel was received into heaven.

17 And, as Peter doubted, in himself, what this vision, which he had seen, could be, behold the men sent, from Cornelius and inquiring Simon's house, were standing at the gate.

18 And, calling, they inquired, If Simon, surnamed Peter, lodged there?

19 And Peter reflecting upon the vision, the spirit said to him, Behold three men seek thee.

20 Arising, therefore, descend and go with them, judging nothing, for I have sent them.

21 Then Peter descending to the men sent to him, from Cornelius, said, Behold, I am, whom ye seek. For what cause have you come?

22 And they said, Cornelius, the centurion, a just man and fearing God, and witnessed, by the whole nation of the Jews, was warned, by a holy angel, to call thee into his house, and to hear words, from thee.

23 Then, inviting in, he lodged them. And, on the morrow, Peter departed with them. And certain brethren of Joppa went with him.

24 And on the morrow, they entered Cesareä. And Cornelius awaited them, having called his relations and necessary friends.

25 And, as Peter entered, Corne-

lius meeting, falling at his feet, worshipped.

26 And Peter araised him, saying, Stand; I myself also am a man.

27 And accompanying him, he entered and found many assembled.

28 And he said unto them, Ye understand that it is unlawful for a man, a Jew, to associate or approach another people. But God hath shown me to call no man common, nor unclean.

29 Therefore, I have come ungain saying, immediately. I demand, therefore, for what word ye have called me?

30 And Cornelius said, Four days ago, I was fasting, unto this hour. And, at the ninth hour, I was praying, in my house, and behold a man stood before me, in shining raiment,

31 And said, Cornelius, thy prayer is heard, and thy alms are remembered before God.

32 Send, therefore, to Joppa, and invite Simon, who is called Peter. He lodgeth, in the house of Simon, the tanner, by the sea, who coming shall instruct thee.

33 Then immediately I sent for thee, and thou having come hast done well. And now we are all here present, before God, to hear all commanded thee, from God.

34 And Peter having opened his mouth, said, Of a truth, I perceive that God is not a face-viewer;

35 But, in every nation, he fearing him and working righteousness is acceptable to him.

36 He preaching peace, sent the word to the sons of Israël, by Jesus Christ. He is Lord of all.

37 You know the report, which went thru all Judeä, beginning from Galilee, after the baptism, which John preached;

38 How God anointed Jesus, the Nazarene, with the holy spirit, and power, who traveled benefiting and healing all oppressed, by the devil, for God was with him.

39 And we are witnesses of all, which he did, in the country of the

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Jews, and in Jerusalem, whom they slew hanging on wood.

40 God araised him, the third day, and caused him to appear openly,

41 Not to all the people, but to witnessès chosen of God, us, who ate and drank with him, after he arose, from the dead.

42 And he commanded us to preach to the people, and testify that he is the ordained of God, the judge of the living and the dead.

43 To him all the prophets witness that all believing, in his name, shall receive remission of sins.

44 And Peter yet speaking these words, the holy spirit fell on all these hearing the word.

45 And the circumcised believers, who accompanied Peter, were amazed that the gift of the holy spirit had been outpoured, upon the Gentiles.

46 For they heard them speaking, with tungs and magnifying God. Then Peter answered,

47 Can anyone forbid water, why these should not be baptized, seeing they have received the holy spirit, as we also?

48 And he commanded them to be baptized, into the name of the Lord. And they besought him to remain certain days.

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1 AND the apostles and brethren, being in Judeä, heard that the Gentiles, also, had received the word of God.

2 And when Peter came to Jerusalem, they of the circumcision contended with him,

3 Saying, Thou hast associated, with men having not circumcision, and hast eaten with them.

4 And Peter beginning, expounded to them, in order saying,

5 I was in the city, Joppa, praying, and, in an ecstasy, I saw a vision, a certain vessel, as a great napkin, lowered, from heaven, by the four corners, and it approached me.

6 Upon which looking steadfastly, I considered. And I saw quadrupeds,

wild beasts, and creepers, and fowls of the heaven.

7 And I heard a voice saying, unto me, Arising, Peter, slay and eat.

8 And I said, Not so, Lord, for every thing common and unclean hath never come into my mouth.

9 And the voice answered me again, from heaven: What God hath cleansed, *call* thou not common.

10 And this was done thrice. And then all were raised into heaven.

11 And, behold, immediately, three men stood, at the house, in which I was, sent from Cesarea unto me.

12 And the spirit bade me accompany them, doubting nothing. And six brethren also accompanied me, and we entered the man's house.

13 And he told us how he had seen an angel, in his house, standing and speaking to him; Send men to Joppa and call Simon, surnamed Peter,

14 Who shall tell thee words, in which thou, and thy house, shalt be saved.

15 And, when I began to speak, the holy spirit fell, on them, as also upon us, in the beginning.

16 And I remembered the word of the Lord, how he said, John truly baptized, with water, but ye shall be baptized, in the holy spirit.

17 If therefore, God gave the same gift to them, as unto us believing on the Lord Jesus Christ, was I able to withstand God?

18 And hearing these, they were silent, and glorified God saying, Then truly hath God, also given repentance unto life, to the Gentiles.

19 And they therefore, dispersing, by the persecution, that came upon Stephan, went as far as Phenicè and Cyprus, and Antioch speaking the word to noöne, if not to the Jews only.

20 And some men of them were Cyprians, and Cyrenians, who coming to Antioch, spake to the Grecians evangelizing Christ Jesus.

21 And the hand of the Lord was

with them. And a great multitude believed and turned to the Lord.

22 And this word of these things was heard, in the ears of the church, in Jerusalem. And they sent Barnabas to go unto Antioch,

23 Who coming and seeing the grace of God, rejoiced and exhorted all, with determination of heart to cleave to the Lord.

24 And he was a good man and full of the holy spirit and faith. And proper people were added unto the Lord.

25 And Barnabas went to Tarsus to seek Saul. And finding him, he bro't him unto Antioch.

26 And it came to pass, a whole year, they assembled with the church and taught much people. And the disciples were first called Christians, in Antioch.

27 In those days, prophets came, from Jerusalem, to Antioch.

28 And one of them named Agabus standing, declared, by the spirit, that a great famine would come upon the whole world, which came upon Claudius Cesar.

29 Then everyone of the disciples, as he could, eachone, determined to send relief to the brethren dwelling in Judeä,

30 Which also they did, sending to the elders, by the hand of Barnabas and Saul.

CHAPTER XII.

1 AND, about this time, Herod the king, laid his hands upon certain of the church to afflict.

2 And he slew James, brother of John, with the sword,

3 And seeing that it was pleasing to the Jews, he proceeded to take Peter also. And the days were of unleavened bread.

4 And having arrested, he imprisoned him, delivering him to four quaternions of soldiers to guard him, intending after the passover, to produce him to the people.*

* A quaternion of soldiers was four soldiers. This guard, therefore con-

5 And Peter was truly kept in prison, and continual prayer was made, by the church, unto God, for him.

6 And when Herod designed to bring him forth, on that night, Peter was sleeping between two soldiers bound with two chains, and the keepers before the door, guarded the prison.

7 And, behold, the angel of the Lord was present, and a light shined, in the dwelling, and smiting Peter's side, he, araised him, saying, arise quickly. And his chains fell from his hands.

8 And the angel said unto him, Dress, and bind thy sandals. And he did so. And he said unto him, put on thy garments and follow me.

9 And departing, he followed him, and knew not that it was true, that was done, by the angel.

10 And, passing the first prison, and the second, they came to the iron gate leading into the city, which, of itself, opened to them. And outcoming, they passed one street and immediately the angel was absent, from him.

11 And Peter coming to himself, said, Now, truly, I know that the Lord hath sent his angel and delivered me outof the hands of Herod, and all the expectation of the people of the Jews.

12 And, considering, he came to the house of Mary, the mother of John, surnamed Mark, where they were all assembled, praying.

13 And Peter knocking the door of the gate, a maid servant came to hearken, named Rhoda.

14 And she knowing Peter's voice she opened not the gate, for gladness, but, entering, said that Peter stood before the gate.

15 And they said unto her, Thou art insane. But she affirmed it to be so. And they said, It is his angel.

16 And Peter continued knocking, tained sixteen men, a pretty strong guard for one poor prisoner, who was, also locked and bolted into the prison.

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And opening, they saw him and were astonished.

17 And beckoning to them, with the hand to be silent, he related to them, how the Lord had bro't him out of the prison. And he said, Announce these to James and the brethren. And, departing, he went into another place.

18 And, the day dawning, the stir was not small among the soldiers, what Peter verily had become.

19 And Herod having sought him, and not finding, examining the keepers, he commanded to be slain. And he descended from Judeä to Cesarëa, and abode.

20 And Herod was exasperated against the Tyrians and Sidonians. But they came unanimously, unto him. And, having retained Blastus of the king's bedchamber, they desired peace, because their country was nourished by the king's.

21 And upon a set day, Herod clothed, in royalty, and sitting on the throne, spake unto them.

22 And the people shouted, The voice of God, and not of man.

23 And, instantly, the angel of the Lord smote him, for not giving the glory to God. And he was worm-eaten, and died.

24 And the word of God increased and multiplied.

25 And Barnabas and Saul returned, from Jerusalem, to Antioch, fulfilling their ministry, fetching with them John surnamed Mark.

CHAPTER XIII.

1 AND certain prophets and teachers were in the church, at Antioch, as Barnabas and Symëon called Niger, and Lucius, the Cyrenian, and Menaën educated with Herod and Saul.

2 And they ministering and fasting, unto the Lord, the holy spirit said, Now separate, for me, Barnabas and Saul to the work, which I have assigned to them.

3 Then, having prayed and fasted, and laid hands on them, they sent them.

4 Then, they being truly sent, by the holy spirit, they came into Selucia. Thence, also, they sailed into Cyprus.

5 And having come to Salamis they preached the word of God, in the synagoges of the Jews. And they had also John, an attendant.

6 And traversing the island, to Paphos, they found a certain sorcerer a falsprophet, a Jew, whose name was Bar-jesus,

7 Who was with the Proconsul, Sergius Paulus, a prudent man, who having called Barnabas and Saul, desired to hear the word of God.

8 And Elymas, the Magician, for such was his name, by interpretation, withstood them, endeavoring to turn the Proconsul, from the faith.

9 Then Saul, he also called Paul, filled with the holy spirit, and, gazing upon him,

10 Said, O thou fell of all deceit and all mischief, son of the devil, enemy of all righteousness, canst thou not cease perverting the true ways of the Lord?

11 And, now, behold, the hand of the Lord, upon thee. And thou shalt be blind, not seeing the sun, for a season. And immediately, a mist and darkness fell upon him. And wandering, he sought a handleader.

12 Then the Proconsul seeing what was done, believed, being astonished, at the doctrine of the Lord.

13 And those with Paul loosing, from Paphos came into Perga, in Pamphiliä. And John having left them, returned to Jerusalem.

14 And they going, from Perga, they came into Antioch of Pisidiä. And, entering the synagog, on the sabbaths, they sat down.

15 And, after the reading of the law and the prophets, the synagog rulers sent unto them, saying, Men, brethren, if any word of exhortation, for the people, is in you, speak.

16 And Paul having arisen and beckoned, with the hand, said, Israelites, and ye fearing God, hear:

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17 The God of this people, Israël, chose our fathers, and exalted the people, when dwelling in the land of Egypt, and, with a high arm, he bro't them out of it.

18 And, about forty years, he endured them, in the wilderness.

19 And, destroying seven nations, in the Chanaän land, he loted their land unto them.

20 And, after that, about four hundred and fifty years, he gave judges, until Samuël, the prophet.

21 And afterwards, they desired a king. And God gave Saul, son of Kis, a man of the tribe of Benjamin, forty years.

22 And having removed him, he araised David, unto them, the king, to whom, testifying, he said, I have found David of Jessè, a man after my heart, who shall do all my will.

23 Of his seed, God, according to promis, hath araised the savior, Jesus,

24 John having aforepreached, before his coming, the baptism of repentance, to all the people of Israël.

25 But John having fulfilled his course, he said, Whom suppose ye me to be? I am not, But, behold, he cometh after me, whose shoe-latchets I am not worthy to loosen.

26 Men, brethren, sons of the race of Abraham, and they, among you, fearing God, to you the word of salvation hath been sent.

27 For those dwelling, in Jerusalem, and their rulers, not knowing him, and the voicés of the prophets, which are read, on the sabbath, condemning him, they fulfilled.

28 And finding no cause of death, they desired Pilate to slay him.

29 And, when they had fulfilled all, that was written of him, taking down, from the wood, they laid in the sepulcher.

30 And God araised him, from the dead,

31 Who was seen many days, by those accompanying him, from Galilee, unto Jerusalem, who are his witnessés, to the people.

32 And we evangelize, unto you, the promise made, to the fathers, that God fulfilled, to us, the children, having araised Jesus.

33 As also it is written, in the second psalm, Thou art my Son, this day I have begotten thee.

34 And because he araised him, from the dead, no more to return to corruption, he hath thus spoken, I will give you the sure mercies of David.

35 Therefore, he saith also, in another, Thou will not give thy sanctified to see corruption.

36 For David having truly served his own generation, by the will of God, slept, and was laid, with his fathers, and saw corruption.

37 And whom God araised, Saw not corruption.

38 Be it known, therefore, to you, men, brethren, that, thru him, remission of sin is purchased, for you.

39 And, in him, everyone believing shall be justified, from all, of which they could not be, by the law of Mosés.

40 See ye, therefore, that it may not be fulfilled, upon you, which hath been spoken, in the prophets;

41 Behold, ye dispising and wonder and perish; for I work a work, in your days, a work, in which, ye shall not believe, if one should declare unto you.

42 And the Jews leaving the synagog, the Gentiles desired these words to be preached to them, on the next sabbath.

43 And the synagog being dismissed, many of the Jews and elders, proselytes to Paul and Barnabas, they speaking to them, perswaded them to continue in the grace of God.

44 And, on the coming sabbath, nearly the whole city assembled to hear the word of God.

45 And the Jews seeing the multitude were filed with wrath, and denied what was spoken, by Paul, contending and blaspheming.

46 Then Paul and Barnabas em-

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boldening, said, It was necessary that the word of God should first be spoken to you. And *it* is seen ye reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

47 For, so the Lord hath commanded us: I have set thee, a light of the gentiles, that thou shouldest be for salvation, unto the end of the earth.

48 And the Gentiles hearing, rejoiced, and glorified the word of the Lord. And they believed, who were ordained, into eternal life.

49 And the word of the Lord was published, thru the whole region.

50 And the Jews excited the devout and honorable women, and the chiefs of the city, and raised a persecution, against Paul and Barnabas, and expelled them from their coasts.

51 And they offshaking the dust of their feet, upon them, came to Iconium.

52 And the disciples were filled with joy and the holy spirit.

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1 AND it came to pass, in Iconium, after that, they entered the synagog of the Jews, and so spake that a great multitude of the Jews and Greeks believed.

2 And the unbelieving Jews excited and illaffected the minds of the Gentiles, towards the brethren.

3 And they abode, a proper time, speaking for the Lord, he witnessing to the word of his grace, giving signs and terrors to be done, by their hands.

4 And the multitude of the city was divided. And some were, with the Jews, and some, with the apostles.

5 And an assault of the Gentiles and Jews, with the rulers, was made, to abuse and stone them.

6 And, being informed, they fled into Lystria and Derby, cities of Laconia, and the vicinity.

7 And they evangelized there.

8 And a certain man impotent in his feet, lame, from his mother's womb, who had never walked.

9 He heard Paul speaking, who

having gazed on him and seeing that he had faith to be healed,

10 Said, with a great voice, Stand upright, on thy feet. And he leaped and walked.

11 And the multitude seeing what Paul had done raised their voices, in Lyconian, saying, the Gods becoming men, have descended among us.

12 And they called Barnabas, Jupiter, and Paul, Mercury, because he was the leader of the word.

13 And the priest of Jupiter being before their city and bringing oxen and garlands, to the gates, would have sacrificed, with the multitude.

14 And the apostles, Barnabas and Saul, hearing, rending their clothes, they ran, among the multitude exclaiming,

15 And saying, Men, why do ye these? We also are men being like you, and evangelize you to turn, from these vanities, unto the living God, who made heaven and earth and sea, and all in them;

16 Who, in generations past, suffered all nations to walk, in their ways.

17 And truly he left not himself without witness of well doing, giving us heavenly rains and fruitbearing seasons, filling our hearts with food and gladness.

18 And, saying these, they hardly persuaded the multitude not to sacrifice unto them.

19 And Jews came, from Antioch and Iconium and exciting the multitude and stoning Paul, drew him without the city, supposing him to be dead.

20 And the disciples standing around him, having arisen he entered the city, and on the morrow, he went with Barnabas to Derbè.

21 And evangelizing that city, and discipling many, they returned to Lystria, and Iconium, and Antioch,

22 Confirming the minds of the disciples, exhorting them to remain in the faith, and that, thru much tribulation, we must enter the kingdom of God.

23 And ordaining for them elders, in every church, and having prayed, with fasting, they commended them to the Lord, in whom they had believed.

24 And, passing thru Pisidia, they came into Pamphilia.

25 And, preaching the word, in Perga, they descended into Italy.

26 Thence they sailed to Antioch, where they were commended to the grace of God, in the work, which they had fulfilled.

27 And having come and assembled the church, they related what God had done, by them, and that he had opened the door of faith to the Gentiles.

28 And they abode there not a small time, with the disciples.

CHAPTER XV.

1 AND some coming from Judæa taught the brethren that, If ye be not circumcised, in the right of Mosés, ye can not be saved.

2 The question and discussion, having become not small, for Barnabas and Paul, with them, they determined that Paul and Barnabas, and certain others of them should go to the apostles and elders, in Jerusalem, about this question.

3 They verily being forwarded, by the church, they passed thru Phenice and Samaria, declaring the conversion of the Gentiles. And they made great joy to all the brethren.

4 And, having come into Jerusalem, they were received, by the church and the apostles and the elders, and related all, that God had done, thru them.

5 And some of the sect of the pharisees arose having believed, saying That they should be circumcised, and keep the law of Mosés.

6 And the apostles and elders assembled to consider this word.

7 And this dispute becoming great, Peter arising, said unto them, Men, brethren, you know that, in former days, God elected among us, the Gentiles to hear the word of the Gospel, from my mouth, and believe.

8 And the heartknowing God witnessed, to them, giving them the holy spirit, as also, unto us.

9 And he judged nothing between us and them, also having purified their hearts, by faith.

10 Now, therefore, why ask ye God to place a yoke upon the neck of the disciples, which neither our fathers nor we could bear?*

11 But, thru the favor of the Lord Jesus Christ, we hope to be saved, with whom first they.†

12 Then all the assembly hushed and heard Barnabas and Paul relate what wonders and terrors God had wrought, among the Gentiles, thru them.

13 And after they were silent, James answered, saying, Men, brethren, hear me.

14 Symion hath declared how God first determined to bring, from the Gentiles, a people, for his name.

15 And the words of the prophets agree with this, as it hath been written;

16 And, after these, I will return, and rebuild the tabernacle of David, the fallen, and I will rebuild its ruins, and I will reëstablish it,

17 So that the remainder of men shall seek the Lord, and all the Gentiles, upon whom my name hath been called; they doing all these.

18 Known unto God are all his works, from eternity.

19 Wherefore, I determine not to trouble those having turned to God, from the Gentiles;

* The common translation is, Why tempt ye God? &c. The simple meaning of the Greek word, peirazetè is to ask, desire, seek, or petition, which is very different from the meaning of tempt.

† The Greek is kath onproton kakeinon, and I have here given the exact and literal rendition of these words. The common rendition is, we shall be saved even as they, which is probably a fair phrasiology, i. e. they first saved, or the first believers saved.

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20 But that we should write unto them to abstain from the pollutions of idols and fornication and strangulation and blood.

21 For Moses, from the ancient generations, hath those, in every city, preaching him, in the synagoges, every sabbath, he being read.

22 Then it pleased the apostles and the elders, with the whole church to send chosen men of them, to Antioch, with Paul and Barnabas, Judas called Barsaba, and Silas, leading men among the brethren,

23 Writing thus, by their hand: The apostles and elders, and brethren, Joy to those of the Gentiles, in Antioch and Syria and Cilicia:

24 When we heard that some, coming from us, troubled you, with words, disturbing your souls, commanding to be circumcised, and to keep the law, whom we commanded not,

25 It pleased us becoming unanimous to send chosen men, unto you, with our beloved Barnabas and Paul,

26 Men hazarding their lives, for the name of our Lord Jesus Christ.

27 We have also sent Judas and Silas, and they, by word, will relate these,

28 For it hath pleased the holy spirit and us to lay no more burthen upon you, but these necessary things;

29 To abstain from idoloffering and blood, and strangled and fornication; from which, keeping yourselves, ye shall well do. Farwell.

30 They, therefore, departing, came to Antioch, and, assembling the multitude, they delivered the letter.

31 And reading they rejoiced for consolation.

32 And Judas and Silas and others being prophets, thru a long speech, exhorted and confirmed the brethren.

33 And officiating, for a time, they were dismissed, in peace, from the brethren, to the apostles.

34 And it pleased Silas to remain.

35 And Paul and Barnabas continued, in Antioch, teaching and evan-

gelizing the word of the Lord, with many others.

36 And, after some days, Paul said to Barnabas, Returning, we will revisit our brethren, in every city, in which we have preached the word of the Lord, how they are.

37 And Barnabas determined that John, surnamed Mark, should accompany.

38 But Paul would not, he having left them, at Pamphilia and accompanied them not to the work.

39 And the contention was such, they separated from each other. And Barnabas taking Mark sailed to Cyprus.

40 And Paul having chosen Silas, being recommended to the grace of God, by the brethren, he departed.

41 And he passed thru Syria and Cilicia confirming the churchés.

CHAPTER XVI.

1 AND he came to Derbè and Lystra. And, behold a certain disciple was there named Timothy, son of a certain woman, a Jewess, a believer, and the father, a Greek,

2 Who was witnessed, by the brethren, in Lystra and Iconium.

3 And Paul desired him to accompany him, and taking, he circumcised him, on account of the Jews being in those places, for all knew his father to be a Greek.

4 And, as they passed thru the cities, they delivered, unto them, the decrees ordained, by the apostles, and elders, in Jerusalem, to be kept.

5 And then the churchés were established, in the faith, and increased, in number, daily.

6 And, having passed thru the Phrygian and Galatian coast, and being forbidden by the holy spirit to preach the word, in Asia,

7 Coming to Myria, they essayed to enter Bithynia, and the spirit suffered them not,

8 And bypassing Mysia, they descended into Troas.

9 And a vision of the night appeared unto Paul. It was a man of

Macedon standing calling him and saying, Coming into Macedonïa, help us.

10 And after he had seen the vision, we endeavored to depart, into Macedonïa, supposing that the Lord had called us to evangelize, unto them.

11 Then, leaving Troäs, we came direct to Samothracia, and the morrow, to Neapolis,

12 And, thence, into Philippus, which is the chief city, of this part of Macedonïa, a colony. And we abode, in that city, certain days.

13 And, on the sabbath day, we went without the city, by a river, where prayer was appointed to be made. And, sitting, we spoke to the woman accompanying.

14 And a certain woman named Lydia, a purpledealer, of the city of Thyatira, worshiping God, heard, whose heart the Lord opened to heed Paul's preaching.

15 And when she was baptized and her house, she invited, saying, if ye have judged me to be faithful, to the Lord, coming into my house, abide. And she constrained us.

16 And it came to pass, we going to prayer, a certain damsel having an evil spirit of iniquity met us, who bro't much gain to her lords, by fortune-telling.

17 The following Paul and us, cried, saying, These men are the servants of the most high God, who declare, unto us, the way of salvation.

18 And she did this many days. And Paul being grieved, and having turned, said to the spirit, I command thee, in the name of Jesus Christ, to depart from her. And it departed that hour.

19 And her lords seeing that the hope of these gains was gone, taking Paul and Silas, they drew them into the market-place, unto the rulers.

20 And bringing them to the magistrates, they said, These men, being Jews, trouble our city,

21 And teach customs, which are

unlawful for us to receive, or observe, being Romans.

22 And the mob arose against them. And the magistrates laying off their mantles commanded to scourge.

23 And having given them many stripes, they cast into prison, commanding the jailer to keep them safely.

24 Who having received such a charge, cast them into the inner prison, and fastened their feet, in the wood.

25 And, at midnight, Paul and Silas having prayed, they praised God.

26 And suddenly a great earthquake came and the foundations of the prison were shaken. And immediately all the doors were opened, and the bonds of all were loosed.

27 And the prison keeper being awakened, and seeing the prison doors opened, drawing his sword, he would have killed himself, supposing the prisoners to have fled.

28 And Paul cried, with a loud voice, saying, Do thyself no harm, for we are all here.

29 And, having called a light, he leaped in and becoming tremulous he prostrated before Paul and Silas,

30 And bro't them out and said, Lords, what can I do to be saved.

31 And they said believe on the Lord Jesus Christ, and thou shalt be saved and thy house.

32 And they explained, to him, the word of the Lord, and to all, in his house,

33 And taking them the same hour of the night, he washed their stripes, and he and his were baptized immediately.

34 And bringing them into his house he bro't food, and rejoiced, believing in God, with his household.

35 And day being come, the magistrates sent the wandbearers, saying, dismiss these men.*

* It is perhaps difficult to understand what officer this was. The Greek word is *rabdouchos*, and the definition is, the bearer of a rod, wand, or staff, as judge in the contests, in the games, in Greece

CHAPTER XVII.

36 And the prisonkeeper related these words to Paul, that the magistrates had ordered that they should be released. Now, therefore, going, depart, in peace.

37 And Paul said unto them, beating us openly unjudged, being, Roman citizens, they have cast into prison, and now they would expel us privately. Certainly not. But they coming shall release us.

38 And the wandbearers told these words to the magistrates. And they feared, hearing that they were Romans.

39 And, coming, they besought them, and bringing them forth desired them to depart.

40 And, leaving the prison, they came unto Lydia. And, seeing the brethren, they comforted them and departed.

CHAPTER XVII.

1 Passing thru Amphipolis and Apollonia, we came into Thessalonica, where was a synagogue of the Jews.

2 And, according to custom, with Paul, he entered, with them, and, on three sabbaths, reasoned, with them, from the scriptures,

3 Opening and establishing that Christ must suffer and be araised from the dead, and that this is the Christ Jesus, whom I declare unto you.

4 And some of them believed and consorted with Paul and Silas, and, of the devout, a great multitude, and of the first women, not a few.

5 But the zealous and unbelieving Jews becoming zealous and associating some vile men of the forumspeakers,* and gathering the rabble, they disturbed the city, and, assaulting Jason's house, they sought to bring them out to the people.

a judge, who adjudged the prize of pœtry, at Athens, one carrying the rod, or Roman facēs, a lictor.

* The Greek word is agóraios, which means one frequenting the agora, or place of public business or debate, as our town hall, city hall, debating as-

6 And not finding them, they dragged Jason and some brethren to the cityrulers, exclaiming, That these subverting the world are present also,

7 Whom Jason hath received. And these all counteract the decrees of Cesar, saying That another king is, Jesus.

8 And they disturbed the populace and the cityrulers having heard these,

9 And taking security of Jason and the others, they dismissed them.

10 And the brethren immediately sent away Paul and Silas, by night, into Berœa, who having come entered the synagogue of the Jews.

11 These were nobler, than in Thessalonica, who received the word, with all willingness, searching the scriptures dayly, if these can be so.

12 And then many of them believed, and of the most accomplished Grecian women, and of men not a few.

13 And when the Jews of Thessalonica knew that the word of God was preached, by Paul, in Berœa, they came there, exciting the populace.

14 And then the brethren immediately dismissed Paul to go, as unto the sea. But Silas and Timothy remained there.

15 And those accompanying Paul bro't him unto Athens. And receiving commandment, unto Silas and Timothy, that they should come unto him most speedily, they departed.

16 And Paul waiting them, at Athens, his spirit was stured within him, he beholding the whole city given to idolatry.

17 Then he indeed disputed, in the synagogue, with the Jews, and the devout, and in the market daily, with all assembling.

18 And some of the Epicurœan and stoic philosophers encountered ssembly, courts &c. An orator, or pleader of causés, or a hawker of small wares, or provisions. This collection seems to have been the most unprincipled of that class of men ready to do any thing coming to hand.

him. And some said, What will this babler say? And others, he seems to be a declarer of strange divinites, for, he preached to them Jesus and the reserection.

19 And taking him, they bro't him to Mar's hill, saying, Can anyone know this new doctrine declared, by thee?

20 For thou bringest certain strange things to our ears. We wish, therefore, to know what these things are?

21 For all the Athenians and the guests loitered in nothing else, but to tell, or hear some news.

22 And Paul standing, in the midst of Mar's hill, said, Athenians, in all, I percieve you being too superstitious.

23 For, bypassing and beholding your devotions, I found an altar, on which it is written, To the unknown God, whom ye here worship being ignorant, him I declare unto you.

24 God having made the world and all therein, he being govening Lord of heaven and earth, dwelleth not in handmade temples,

25 Nor is he worshiped, by men's hands, needing anything, he giving life and breath and all, to all.

26 And he hath made of one blood every nation of men to dwell upon all the face of the earth, appointing the set times and the bounds of their habitations,

27 To seek the Lord, if, any how, they may feel after and find him, tho' he is not dwelling far from eachone of us.

28 For, in him, we live and move and are, as some also of your own poëts have said, For we also are the offspring.

29 Being, therefore, the offspring of God, we should not think the divinity to be like gold, nor silver, nor stone, the work of art and man's device.

30 And God formerly disregarding the times of this ignorance, now commandeth all men, everywhere, to repent,

31 Because he hath appointed a

day, in which, he will judge the world, in righteousness, by the man, whom he hath ordained, giving faith unto all, having araised him, from the dead.

32 And, hearing the reserection of the dead, some mocked, and others said, We will hear thee again concerning this.

33 And so Paul departed, from their midst.

34 And certain men adhered to him, believing, among whom, Dionysius, the Areôpagite, and a woman named Damaris, and others, with them.

CHAPTER XVIII.

1 AND, after these, Paul having left Athens, came to Corinth,

2 And finding a certain Jew named Aquila, born in Pontus, having latly come from Italy, and Priscilla, his wife, for this, Claudiis had commanded all Jews to depart from Rome, he came unto them.

3 And being of the same art, he abode with them, and wrought, for they were tentmakers, by art.

4 And, every sabbath he reasoned, with them, in the synagog, and persuaded the Jews and Greeks.

5 And, when Silas and Timothy had come, from Macedonia, Paul was encouraged, in the spirit, proving Jesus Christ to the Jews.

6 And, they opposing and blaspheming, he having shaken his raiment, he said unto them, Your blood be upon your own head; I clean. From now, I turn to the Gentiles.

7 And departing thence, he entered the house of one named Justus, worshipping God, whose house closjoined the synagog.

8 Krispus, the synagogruler, believed on the Lord, with his whole house. And many of the Korinthians hearing believed, and were baptized.

9 And the Lord, in a vision, said unto Paul, by night, Fear not, but speak and cease not;

10 For I am with thee, and noone shall touch thee to hurt thee, for much people is for me, in this city.

11 And he remained a year and

six months, teaching the word of God among them.

12 And Gallëo being proconsul, of Achaïa the Jews unanimously insurrected against Paul, and bro't him into the court,

13 Saying That he persuadeth men to worship God, against the law.

14 And Paul designing to open his mouth, Gallëo said unto the Jews, If, therefore it can be simply a crime, or a thotless mischief, Jews, according to the question, I might uphold you.

15 But, if it is a question of a word, and names and of your law, see ye it, for I will be no judge of these.

16 And he drove them, from the judgmentseat,

17 And all the Greeks taking Sosthenès, the synagogruler, beat before the judgmentseat. And Gallëo cared nothing of these things.

18 And Paul having tarried there, certain days, and arranging the brethren, he sailed into Syriä, and, with him, Priscilla and Aquila, he having shaved his head, in Kenchrëa, for, he had a vow.

19 And he arrived at Ephesus, and left them there. And, entering the synagog, reasoned with the Jews.

20 And they desiring him to remain a longer time with them, he consented not.

21 But he farwelled them, saying, It is necessary, by all means, that I should keep the coming feast, in Jerusalem. But I will return to you again, God willing. And he departed from Ephesus.

22 And, arriving at Cesarëa, having gone and saluted the church, he went into Antioch.

23 And, having labored, some time, he departed, traversing, in order, the country of Galatia, and Phrygia, strengthening all the disciples.

24 And a certain Jew, named Apollos, born at Alexandria, a man of words, and powerful, in the scriptures, arrived at Ephesus.

25 He was instructed, in the way

of the Lord. And being zealous, in spirit, he spake and taught carefully the things of the Lord, understanding only John's baptism.

26 And he began to perform, in the synagog. And Aquila and Priscilla having heard him they took him and expounded, to him, the way of God.

27 And he desiring to go into Achaïa, the brethren wrote exhorting the disciples to receive him, who, having come, helped those much having believed, thru grace.

28 For, he mightily convinced the Jews, showing publicly, from the scriptures, Jesus to be Christ.

CHAPTER XIX.

1 AND it came to pass, while Apollos was in Korinth, Paul passing thru the upper regions, came into Ephesus, and finding some disciples,

2 He said to them, Have ye received the holy spirit believing? And they said unto him, If a holy spirit is we have not heard.

3 Then he said unto them, Into what have ye been baptized? And they said, Into John's baptism.

4 And Paul said, John indeed baptized the baptism of repentance, saying, to the people, ye must believe the coming after him, the Jesus Christ.

5 And, hearing, they were baptized into the name of the Lord Jesus.

6 And, Paul having laid hands on them, the holy spirit came upon them and they spake with tungs and prophecied.

7 And all the men were about twelve.

8 And, entering the synagog, he expounded for three months, disputing and persuading the things concerning the kingdom of God.

9 And, as some were hardened and disbelieved evil speaking the way before the multitude, he leaving them, he separated the disciples, disputing, in the school of one Tyrannus, daily.

10 And this continued for two years. So all dwelling, in Asia heard

the word of the Lord Jesus, Jews and Greeks.

11 And God wrought special miracles by Paul's hands.

12 And so napkins, or aprons were bro't, from his surface, to the diseased, and the diseases left them, and the evil spirits left them.

13 Then certain of the stragling Jews, exorcists* under took to call, upon those having evil spirits, the name of Jesus Christ, saying, We adjure you, by Jesus, whom Paul preacheth.

14 And seven sons of Skeuä, a Jew, a chiefpriest, were they doing this.

15 And the evil spirit answering, said, Jesus I know, and Paul I understand; but you, who are ye?

16 And the man, in whom the evil spirit was, leaping upon them and having overcome them, he prevailed against them, so that they fled from that house, naked and wounded.

17 And this became known, to all the Jews and Greeks dwelling, in Ephesus. And fear fell on all them, and the name of the Lord Jesus was magnified.

18 And many of the professing came confessing and acknowledging their deeds.

19 And some of those practizing curious arts, bringing their books burned before all. And they counted the prices of them, and found five myriads of silver.†

20 So the word of the Lord grew and increased mightily.

21 And as he had fulfilled these, Paul designed, in the spirit, passing thru Macedonia and Achaia, to go to

* This word is used, here figuratively. The Greek word is exörkistēs, which means a person appointed to administer oaths, as are all kinds of magistrates, in modern times, on all occasions, and certain officers, in courts, at court time and were probably some what like justices of the peace, in modern times.

† The Greek is argurion, and means silver generally, or a silver mine, without reference to price, or quality.

Jerusalem, saying That, after going there, I must see Rome also.

22 And having sent two, into Macedonia, ministering for him, Timothy and Erastus, he remained, in Asia, for a time.

23 And it came to pass, about that time, no small talk was about the way;

24 For, Demetrius, a certain silversmith, making silver temples of Diana bro't no small gain to the artists,

25 Whom having collected, and those of like occupation, he said, Men ye know that, by this craft, our wealth is.

26 And ye see and hear that not Ephesus alone, but all Asia, this Paul persuading hath turned away suitable people, saying that no Gods are made by hands,

27 And not this our craft only is endangered to come to naught, but also the temple of the great goddess Diana will be called nothing, and her magnificence destroyed, whom all Asia and the world worshipeth.

28 And hearing and being filled, with wrath, they cried, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion. And, taking Gaius and Aristarchus, Paul's fellow travelers, they unanimously rushed into the theater.

30 And Paul desiring to go into the crowd, the disciples suffered him not.

31 And some of the Asiatic rulers being friends to him, sent to him desiring him not to enter the theater.

32 Others cried this, and then another, for the assembly was confused, and the multitude knew not, for what they had assembled,

33 And they drew Alexander from the multitude, the Jews pushing him out. And Alexander having waved the hand, desired to apologize to the people.

34 But knowing that he was a Jew, it became the voice of all, for about two hours exclaiming, Great is Diana of the Ephesians.

35 And the townclerk having appeased the multitude, he said, Ephesians, What man is, who knoweth not that the city of the Ephesians is a worshiper of the great goddess Diana, and the Jovsentinage.*

36 These being undeniable, therefore, it becomes you to be quiet, and do nothing rashly.

37 For you have bro't those men, neither templerobbers, nor blaspheming your Goddess.

38 Therefore, if Demetrius, and the artificers, with him, have a word against anyone, the causpleaders are known and the proconsuls. Implead they eachother.†

39 But, if ye inquire anything about other matters, it shall be determined, in a lawful assembly.

40 For we are liable to be impleaded for this day's tumult, noone being able to give account of this commotion.

41 And, saying these, he dismissed the assembly.

CHAPTER XX.

1 AND, after the tumult had ceased Paul having called and embraced the disciples, departed to go, into Macedonia.

2 And, traversing those parts, and, having given them much exhortation, he went into Greece.

3 And having labored there, three months, the plot of the Jews being known, to him, designing to go into Syria, he proposed to return thru Macedonia.

4 And Sopater of Berëa accompanied him, into Asia, and Aristarchus, and Secundus of the Thessalonians, and Gaius and Timothy of Derbë, and Tychicus and Trophimus of Asia.

5 These preceeding awaited us at Tröas.

* They had a tradition that this image of the Goddess, or its prototype was sent down to them from Jupiter.

† Proconsuls were governors of provinces and held courts and judged offenders, and the *agoratoï* were pleaders, or arguers, in the courts.

6 And, after the days of unleaven bread, we loosed from Philippi, and arrived at Tröas, in five days, and here we abode, seven days.

7 And, on the first sabbath, the disciples being assembled to break bread, Paul conversed with them, meaning to depart, on the morrow, and he continued the word, until midnight.

8 And sufficient lamps were, in the chamber, where they were assembled.

9 And a certain youth named Eutichus sitting, in the window, having fallen into a deep sleep, Paul being long conversing, and having sunk down, in sleep, he fell below, from the third loft, and was taken up dead.

10 And Paul descending fell upon him, and embracing him, said, Worry ye not, for his life is in him.

11 And having ascended and broken bread, and partaken, and conversed, until the dawn, then he departed.

12 And they bro't the youth living, and were not a little comforted.

13 And we proceeding, into the ship, we sailed to Assos, then intending to take in Paul, for so it was arranged, he intending to walk.

14 And when he met us, at Assos, receiving him, we came to Mitylenè.

15 Thence, sailing, we came, on the morrow, over against Chiös, and the next, we arrived at Samos, and remaining in Trogyllium, we came, on the next, into Miletus,

16 For, Paul determined to sail by Ephesus, because he would not spend the time in Asia. For he hastened, if possible, to be at Jerusalem, on the day of Pentekost.

17 And, from Miletus, going to Ephesus, he collected the elders of the church,

18 And, when they had assembled unto him, he said unto them, ye understand that, from the first day, in which I came into Asia, how I have been with you, in all seasons,

19 Serving the Lord, with all humility, and with many tears and

trials, which befell me, in the way-layings of the Jews,

20 How I withheld nothing profitable, how I have explained to you and taught you, in public and in the houses,

21 Testifying to the Jews and to the Greeks repentance towards God, and faith in the Lord Jesus Christ,

22 And, now, behold, I go bound, in the spirit, unto Jerusalem, not knowing what may befall me there,

23 Except that the holy spirit testifieth, saying That bonds and afflictions await, in every city.

24 But I make this word nothing, nor hold I my life dear, to me, if I may finish my course, with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And, now, behold, I know that you all, among whom I have intercoursed, preaching the kingdom of God, shall not see my face again.

26 Therefore, I witness, unto you, this day, that I pure from the blood of all.

27 For I have not denied to declare, unto you, the whole counsel of God.

28 Take heed, therefore, unto yourselves, and to all the flock, over which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased, with his own blood.

29 For I know this, that, after my departure, grievous wolves shall enter not sparing the flock.

30 And, from yourselves, men will arise speaking perversities to draw disciples after them.

31 Therefore, watch, remembering that, thru years, I ceased not, night and day, with tears, warning everyone.

32 And, now, brethren, I commend you to God, and the word of his grace, which able to upbuild and give you an inheritance, among the sanctified.

33 I have coveted no one's silver, nor gold, nor apparel.

34 And yourselves know that these

hands have ministered to my necessities, and those, with me.

35 I have showed you all things, that, so laboring, ye might support the weak, and remember the words of the Lord Jesus, that he said, It is much better to give than to receive.

36 And, speaking these, falling on his knees, he prayed, with them all.

37 And a like sorrow came upon all. And falling on Paul's neck, they kissed him,

38 Sorrowing most, for the word, which he spake, That they would not see his face again. And they accompanied him, to the ship.

CHAPTER XXI.

1 AND it came to pass, as we were lunched away, being separated from them, we came directly to Koös, and next to Rhodes, then to Patara.

2 And finding a ship bound to Phenicia, entering, we proceeded.

3 And discovering Cyprus, and leaving it, on the left, we sailed into Syria, and stoped at Tyre. For there the ship would unload the cargo.

4 And, finding disciples, who persuaded Paul, by the spirit, not to ascend to Jerusalem, we abode there, seven days.

5 And, when we had accomplished the days, departing, we proceeded, all escorting, with the women and children, until out of the city. And falling on the knees, we prayed.

6 And, embracing each other, we entered the ship, and they returned to their own.

7 And we finishing the course, from Tyre, we arrived at Ptolemais. And, saluting the brethren, we abode with them, one day.

8 And, on the morrow, those departing, with Paul, came to Cesarëa. And entering Philip's house, the evangelist's, who was one of the seven, we abode, with him.

9 And he had four daughters, virgins, prophesying.

10 And we abiding many days, a certain prophet named Agabus, came from Judëa,

11 And coming unto us, and taking Paul's girdle, and binding his hands and feet, he said, Thus saith the holy spirit, the man, whose this girdle is, the Jews shall bind, in Jerusalem, and deliver, into the hands of the Gentiles.

12 And as we heard these, we and the citizens besought him not to ascend to Jerusalem.

13 And Paul answered: What do ye, weeping and breaking my heart? For, I am ready, not only to be bound, but to die, at Jerusalem, for the name of the Lord Jesus.

14 And he not being persuaded, we ceased, saying, The will of the Lord come.

15 And, after those days, we packed up and ascended, into Jerusalem.

16 And of the disciples, at Cesarëa they came bringing Mnason, a certain Cyprian, an old disciple, with whom we should lodge.

17 And we arriving, at Jerusalem, the brethren received us gladly.

18 And, on the morrow, Paul went, with us, to James. And all the elders were present.

19 And, saluting them, he declared particularly what God had done among the Gentiles, thru his ministry.

20 And they hearing glorified the Lord, and said, unto him, thou seëst, brother, that all the myriads of the believing Jews are zealous of the law.

21 And they understand, of you, that thou teachest apostacy, from Moses, to all the Jews, among the Gentiles, teaching them not to circumcise children, nor follow the customs.

22 What is it therefore? The multitude must wholly assemble, for they will hear that thou hast come.

23 Do, therefore, what we tell thee. We have four men having a vow, on themselves.

24 Taking them, purify, with them, and disburse with them, that they may shave the heads. Then all will know that what they have been told,

about thee, are nothing, but thou also keepest the law orderly.

25 And, concerning the believing Gentiles, we have sent, commanding them to keep no rites, if not to keep themselves from idolofferings, and blood, and strangled and fornication.

26 Then Paul taking the men, on the morrow, purifying, with them, he was in the temple, signifying the fulfilment of the days of purification, until the oblation should be offered, for every one of them.

27 And, when the seven days were nearly ended, the Jews, from Asia, seeing him, in the temple, excited all the multitude, and laid hands upon him,

28 Exclaiming, Israelites, help.* This is the man teaching, everywhere, against the people, and the law, and this place. And he hath also bro't Greeks, into the temple, and hath polluted this holy place.

29 For they had seen Trophimus, the Ephesian, with him, in the city, whom they supposed that Paul had bro't, into the temple.

30 And the whole city was aroused, and the people assembled. And taking Paul, they drew him, without the temple. And, immediatly the doors were shut.

31 And they seeking to slay him, report came to the captain† of the band, that all Jerusalem was uproared,

32 Who immediately taking soldiers and centurions, ran upon them. And they seeing the captain and the soldiers, quit beating Paul.

33 Then the captain having approached taking him, commanded him to be bound, with two chains, and inquired who he could be, and what he had done?

* The Greek word is boetheō, meaning to run and shout and holla, as people do, at fires and such exciting occasions.

† This officer was called chiliarkos and was commander of 1000 men, and, in the Roman service, held about the rank of our Colonel.

34 And others, among the multitude, crying, what other? And not being able, to know the truth, for the uproar, he ordered him to be bro't into the incampment.*

35 And, when he came upon the steps, he was moved and carried, by the soldiers, for the violence of the multitude.

36 For the multitude of the people followed, crying, Seize him.

37 And Paul desiring to be taken into the incampment, he said to the captain, If it is lawful for me to speak unto thee? And he said, knowest thou Greek?

38 Art thou not the Egyptian, who, before these days, having been expelled, led, into the wilderness, four thousand men of the murderers?

39 Then Paul said, I am truly a man, a Jew, of Tarsus, of Silicia, not a citizen of an obscure city. And I pray thee, permit me to speak to the people.

40 And he being permitted, Paul standing upon the steps, waved the hand to the people. And entire silence being made, he spoke, in the Hebrew dialect, saying,

CHAPTER XXII.

1 Men, brethren and fathers, hear ye now my apology, to you.

2 And hearing that he spoke to them, in the Hebrew dialect, they kept the more silence,

3 I am verily a Jew, born in Tarsus, in Cilicia, but educated, in this city, at the feet of Gamaliel, and taught after the exactness of the paternal law, a zealous deputy of God, as ye all are to-day,

4 Who, in this way, persecuted unto death, binding and delivering, into prison, men and women,

5 As, also, the highpriest witnesseth for me, and all the presbytery,

* This is commonly rendered some cried one thing and some another, and this is probably the meaning of the phrase. But I have given it the literal rendition. The Greek words are *allo ti*, what other.

From whom also having received letters, unto the brethren, I went unto Damascus, to bring thence those bound, to Jerusalem, that they might be punished.

6 And it happened unto me journeying and approaching Damascus, about noon, suddenly, from heaven, a sufficient light shined around me.

7 And I fell prostrate, hearing a voice saying, unto me, Saul, Saul, for what persecutest thou me?

8 And I answered, Who art thou Lord? And he said, unto me, I am Jesus, the Nazarene, whom thou persecutest.

9 And they being with me, verily saw the light and were fearful, but heard not the voice speaking to me.

10 And I said, What shall I do, Lord? And the Lord said, unto me, standing enter Damascus, and there it shall be told thee, concerning all, which are appointed for thee to do.

11 And, as I saw not, for the glory of that light, I was hand-led, by those accompanying me, and entered Damascus.

12 And a certain man, Ananias, devout, according to the law, and well reported, by all the resident Jews,

13 Coming unto me and standing said to me, Brother Saul, see. And I, in the same hour, looked upon him.

14 And he said, the God of our fathers hath chosen thee, that thou shouldest know his will, and see the just, and hear the voice of his mouth.

15 For thou shalt be his witness, to all men, of what thou hast seen and heard.

16 And now, what desirest thou? Arising, be baptized, and cleanse thy sins, beseeching the name of the Lord.

17 And it happened unto me, having returned into Jerusalem, and, I praying, in the temple, I became in an ecstasy,

18 And I saw him saying unto me, Hasten and leave Jerusalem quickly,

CHAPTER XXIII.

for they will not receive thy testimony concerning me.

19 And I said, Lord, they understand that I imprisoned and beat, in the synagogs, those believing on thee.

20 And when the blood of thy martyr, Stephan, was shed, I was standing and assenting to his death, keeping the garments of those slaying him.

21 And he said unto me, Depart, for I shall send thee far, unto the Gentiles.

22 And they heard him up to this word, and lifted their voice, saying, Take this one from the earth, for he is not fit to live.

23 And they exclaiming and rending the clothes, and throwing dust into the city,

24 The captain ordered him to be bro't, into the encampment, ordering him to be examined by a scourge, that he might know, for what fault they cried, at him.

25 And, as they bound him, with thongs, Paul said unto the centurion standing, If it is lawful for you to scourge a man, a Roman and uncondemned?

26 And the centurion hearing, going he told the captain, saying, Mind what thou doest, for this man is a Roman.

27 Then the captain coming, said unto him, Tell me, if thou art a Roman and he said, Yea.

28 And the captain answered, With a great sum, I obtained this citizenship. And Paul said, But I also was born.*

29 Then, immediately, they left him, who were endeavoring to re-examine him, and the captain also feared, knowing that he was a Roman, and that he had bound him.

* This is uniformly rendered, But I was free-born, and I suppose that to be what Paul ment, and what the Greeks probably ment by *Egō de kai gēgēorēmai*. But I have rendered the Greek into the English exactly according to the lexicon.

30 And on the morrow, desiring to know the certainty, for what he was accused, by the Jews, he loosed him from the bands. And he commanded the highpriests and their whole council to come. And bringing Paul he sat him, before them.

CHAPTER XXIII.

1 AND Paul having scrutenized the council, said, Men, brethren, I have lived, in all good conscience, to God, unto this day.

2 And Ananias, the highpriest, commanded the bystanders to strike him, on his mouth.

3 Then Paul said unto him, God shall strike thee, whitened wall. Sitest thou judging me, according to the law violating the law, commandest thou me to be smitten?

4 And the bystanders said, Revilest thou God's highpriest?

5 And Paul said, I knew not, brethren, that he is highpriest. For it is written, Thou shalt not evilspeak the ruler of the people.

6 And Paul knowing that part were of the Sadducees and the other of the Pharisees, he exclaimed, in the council, Men, brethren, I am a pharisee, the son of a pharisee. For the hope of the resurrection of the dead, I am judged.

7 And he having said this, a dissension arose between the Pharisees and Sadducees. And the multitude was divided.

8 For the Sadducees say That no resurrection is, nor angel, nor spirit. And the Pharisees acknowledge both.

9 And the cry became great. And the scribes of the sect of the Pharisees arising, contended, saying, We find no evil, in this man. But, if a spirit, or an angel hath spoken, to him we may not fight God.

10 And the dissension becoming great, the captain fearing that Paul might be torn, by them, commanded the band descending to take him, from them, and bring into the encampment.

11 And the following night, the

Lord standing by him said, Take courage, Paul, for, as thou hast testified, for me, in Jerusalem, so thou must testify also, at Rome.

12 And day coming, certain of the Jews making a league anathematized themselves, saying, We will not eat, nor drink, until Paul shall be slain.

13 And they having made this conspiracy were more than forty.

14 And they coming to the chief-priests and elders, said, we have bound ourselves, by an anathema, that noone shall taste, until we shall have slain Paul.

15 Now, therefore, ye, with the counsel, signify to the Captain, how, to-morrow, he shall bring him, to you, as wishing to know more perfectly the things about him, and we, before they can bring, are prepared to slay him.

16 And Paul's sister's son having heard the ambuscade, going and entering the incampment he informed Paul.

17 Then Paul having called one of the centurions, said, Bring this youth to the captain, for he hath something to say, to him.

18 Then, taking, he bro't him to the captain, and said, Paul, the prisoner, having called me, desired this youth to be bro't to thee, having something to tell thee.

19 Then the captain taking his hand and retiring privately, asked, What hast thou to relate to me?

20 And he said, The Jews have agreed to desire thee that, to-morrow, thou wouldest bring Paul, before the council, as desiring to inquire something more perfectly, about him.

21 Therefore, believe them not; for more than forty men of them waylay him, who have anathematized themselves not to eat, nor drink, until they shall have slain him. And now they are ready expecting a promise, from thee.

22 Then the captain dismissed the youth, having commanded to tell noone, That thou hast showed these to me.

23 And having called two centurions, he said, Prepare two hundred and seventy cavalry and two hundred spearmen, at the third hour of the night, to go to Cesarëa.

24 And provide beasts, that, seating Paul, they may saconduct him to Felix, the governor.

25 And he wrote a letter stating this matter :

26 Claudius Lysias, to the most excellent governor, Felix, greeting,

27 This man was taken, by the Jews, and would have been slain, by them. Coming with an army, I rescued him, understanding that he was a Roman.

28 And, desiring to know the cause, for which they accused him, I bro't him into the council,

29 Whom I found to be accused of questions of their law, and no crime being charged worthy of death, nor bonds.

30 And the council of the Jews being known to me, that they designed to slay him, I have sent him, to thee, commanding, also, his accusers to say, before thee, what against him. Farwell.

31 Then the soldiers, according to the command, to them, taking Paul, bro't, by night, to Antipatris.

32 And on the morrow, leaving the horsmen to proceed with him, they returned to the encampment.

33 They entering Cesarëa, and delivering the letter to the governor, presented Paul, also, to him.

34 And the governor having read, and asked, Of what province he was, and understanding that of Silicia,

35 He said, I will hear thee, when, also, thy accusers shall come. And he commanded him to be kept, in Herod's pretorio.

CHAPTER XXIV.

1 AND, after five days, the chief priest, Ananias, descended, with the elders, and a certain orator, Tertullus, who informed the Governor, against Paul.

2 And he being called, Tertullus began to accuse, saying,

3 Much praise coming, thru thee, and benefices being made to this nation, by thy providence, we accept it alway, and everywhere, most noble Felix, with all thankfulness.

4 And, that I may not trouble thee more, I beseech thee, of thy clemency, to hear us concisly.

5 For, finding this, a pestilent man, and moving sedition, to all the Jews, thruout the world, and a leader of the sect of the Nazarenes,

6 Who hath endeavored to profane the temple, whom also we took and would have judged, according to our law;

7 But Lysias, the captain, coming, with great force, took from our hands,

8 Commanding his accusers to come to thee, of whom thou thyself judging, wilt understand all these, of what we accuse him.

9 And the Jews also assented affirming these to be so.

10 Then Paul, the governor bowing to him to speak, answered: Having known thee being judge, for many years, to this nation, I more cheerfully apologize, for myself,

11 That thou mayest understand that it is not twelve days, since I ascended, into Jerusalem, worshiping.

12 And they found me not in the temple disputing anyone, nor making tumult of the multitude, nor in the synagogs, nor in the city,

13 Nor can they prove the things, of which they now accuse me.

14 But, I confess this, to thee, that, according to the way, which they call heresy, so I worship the paternal God, believing all written, in the prophets, according to the law,

15 Having hope in God, which they themselves also allow, that a reserection of the dead will be of the just and unjust.

16 And, in this, I discipline myself, having an unoffending conscience, before God and men always.

17 And, after many years, I have come doing alms to my nation and offerings,

18 In which, certain Jews, from Asia, found me purified, in the temple, not with the multitude, nor in a tumult,

19 Who ought to be present, before thee, and object, if they have ought, against me.

20 Or these ones may tell, if they found in me, any evildoing, I standing before the council,

21 Or concerning this one speech, which I made, standing among them, That, about the reserection of the dead, I am questioned, by you, today.

22 And Felix having heard these, knowing more perfectly the things of this way, he deferred them, saying, When Lysias, the captain, shall come, I will know the fact, concerning you.

23 Commanding a centurion to keep Paul, and to have liberty, and to forbid noone of his own to minister and to visit him.

24 And, after some days, Felix having come, with his wife, Drusillè, being a Jewess, he called Paul, and heard him, concerning the faith, in Christ.

25 And he conversing of righteousness and temperance and the coming judgment, Felix becoming fearful answered, Depart, for this time, and having opportunity, I will call thee.

26 And hoping then that the needfuls would be given, to him, by Paul, that he might loose him, and, therefore, calling him the oftener he communed with him.

27 And two years being fulfilled, Porcius Festus came, successor to Felix. And Felix willing to show a favor, to the Jews, left Paul bound.

CHAPTER XXV.

1 Festus having come into the province, after three days, he ascended, into Jerusalem, from Cesarèa.

2 Then the highpriests and chiefs of the Jews informed him, against Paul, and besought him,

3 Desiring favor against him, that he would send him, into Jerusalem, *they* waylaying to destroy him, by the way.

A C T S .

4 Then Festus answered that Paul should be kept at Cesarèa, and that he would depart shortly.

5 Then he said, those among you able accompanying, if anything is, in this man, accuse him.

6 And having tarried, with them, ten full days, and descending into Cesarèa, sitting upon the judgmentseat, on the morrow he commanded Paul to be bro't.

7 And he having come, and the Jews descending, from Jerusalem, stood around bringing many and heavy accusations, against Paul, which they could not prove,

8 He, answering that neither against the law of the Jews, nor against the temple, nor against Cesar, witness they anything.

9 And Festus desiring to show favor, to the Jews, answering Paul said, Willest thou, ascending, into Jerusalem, there to be judged, before me, of these things.

10 And Paul said, I stand at Cesar's judgment seat, where I should be judged. I have done nothing to the Jews, as thou also, well knowest.

11 For, if I, indeed, sin, and have done anything worthy of death, I refuse not to die. But, if nothing is, of which they accuse me, noone may deliver me, to them. I appeal to Cesar.

12 Then Festus having conferred with the council, answered, Hast thou appealed to Cesar? Then, to Cesar thou shalt go.

13 And certain days being ended, Agrippa, the king, and Bernice came into Cesarèa, saluting Festus.

14 And, when they had been there many days, Festus explained Paul's cause, to the king, saying, This man was left bound, by Felix,

15 Of whom, when I was at Jerusalem, the chiefpriests and elders of the Jews informed, desiring judgment against him,

16 To whom I answered that, it was not a custom, with Romans, to deliver any man, to death, before the

accused hath the accusing to the face and place of apology to answer the accusation.

17 They, therefore, having come hither, making no delay, on the morrow, sitting on the judgment seat, I commanded the man to be bro't,

18 Against whom, the accusors standing, they bro't no accusation of what I expected;

19 But had certain questions of their own superstition, against him and of one Jesus dead, whom Paul declared alive.

20 And doubting this question, I asked if he would go, to Jerusalem, and be judged there of them.

21 And Paul having claimed to be kept for the determination of Sebastianus, I ordered him to be kept, until I could send him to Cesar.

22 And Agrippa said unto Festus, I myself also desire to hear the man. And he said, To-morrow thou shalt hear him.

23 And, on the morrow Agrippa and Bunicè coming, in great pomp, into the audience-room, with the captains and chief men of the city, and, Festus commanding, Paul was produced.

24 And Festus said, King Agrippa and all men being, with us, ye behold him, of whom the whole multitude of the Jews have impertuned me, at Jerusalem, and here, shouting that he ought not longer to live.

25 And, finding that he had done nothing worthy of death, and that he had appealed to Sebastianus, I have determined to send him,

26 Of whom, I have no certainty to write to the Lord. Wherefore, I have bro't him before you, and especially, unto thee, king, Agrippa, so that examination being had, I may have something to write;

27 For, it seemeth unreasonable, to me, to send a prisoner and not to note the crimes against him.

CHAPTER XXVI.

I Agrippa said, unto Paul. Thou art permitted to speak for thyself.

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Then Paul extending the hand, apologized :

2 I esteem myself happy, king Agrippa, that I myself can answer before thee, this day, for all, of which I am accused, by the Jews,

3 Especially, thou being skilful, in all the customs and questions of the Jews. Wherefore, I beseech thee to hear me patiently.

4 My manner of life, from youth, which, from the beginning, hath been, among the nation, in Jerusalem, all the Jews know,

5 Knowing me continually, if they would testify, that after the strictest religious sect, I lived a pharisee.

6 And now I stand judged, for the hope of the promise made, from God, to the fathers,

7 Into which, our twelve tribes, in constancy serving, night and day, hope to come. For which hope, king Agrippa, I am accused, by the Jews.

8 Why should it be judged incredible, if God should raise the dead ?

9 I therefore verily tho't, with myself, I ought to do many things against the name of Jesus, the Nazarene,

10 Which I did, in Jerusalem. And I shut many of the saints, in prison, receiving power, from the chiefpriests. And they being slain, I gave assent,

11 Terrifying them, often, in all the synagogues, I compelled to blaspheme. And being exceedingly enraged, against *them*, I persecuted even into strange cities :

12 In which, also, going to Damascus, with authority and commission, from the chiefpriests,

13 At mid-day, in the same road, O king, a heavenly light, above the brightness of the sun, shined around me, and those journeying, with me.

14 And all falling upon the earth, I heard a voice saying, to me, and speaking, in the Hebrew dialect, Saul, Saul, why persecutest thou me ? Hard for thee to kick against the goads.

15 And I said, who art thou Lord ? And he said, I am Jesus, whom thou persecutest.

16 But arise and stand, on thy feet, for I have appeared to thee, for this, to make thee, a minister and witness of what thou now seest, and of what I will show thee,

17 Delivering thee, from the people and the Gentiles, unto whom I now send thee

18 To open their eyes, to turn, from darkness, to light and, from the power of Satan, unto God, to bring them forgiveness of sins, and an inheritance, with the sanctified, by faith, in me.

19 Whereupon, king, Agrippa, I disobeyed not the heavenly vision ;

20 But exhorting first those, in Damascus, and Jerusalem, and thru all the region of Judæa, to repent and turn to God, doing works worthy of repentance.

21 For these, the Jews having taken me, in the temple, endeavored to slay me.

22 Therefore, receiving help, from God, I have remained until this day, testifying, to small and great, saying nothing, except what, Moses and the prophets declared should come ;

23 If Christ should suffer, the first of the resurrection of the dead, to show light to the people and to the Gentiles.

24 And, he having spoken these, Festus, with a great voice, said ; Paul, thou art insane ; much learning turneth thee into insanity.

25 But he said, I am not insane, most noble Festus, but am speaking the words of truth and solemnness.

26 For the king knoweth these, before whom, also, I speak freely. For, I suppose him to be ignorant of noone of these. For this hath not been done, in a corner.

27 King Agrippa, believest thou the prophets ? I know thou believest.

28 And Agrippa, said, to Paul, In short, thou persuadest me to become a Christian.

29 And Paul said, I pray God, both in part and in much, not only thou, but all hearing me, today, may become

doërs, as I am, except these bonds.*

30 And, he having spoken these, the king and the governor, and they sitting, with them, arose,

31 And, withdrawing, they conferred, with each other, saying That this man had done nothing worthy of death, nor of bonds.

32 And Agrippa said to Festus, This man might have been liberated, if he had not appealed to Cesar.

CHAPTER XXVII.

1 AND, when it was determined that we should sail, into Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of Sebastus' band.

2 And, we entering a ship of Adramitum, intending to sail, by the coasts of Asia, Aristarchus, a Macedonian of Thessalonica, being with us.

3 And, on the next, we came to Sidon. And Julius treating Paul humanly, permitted him visiting his friends to get refreshments.

4 And, launching thence, we sailed under Cyprus, for the winds were contrary.

5 And, having sailed thru the sea of Cilicia, and Pamphylia, we came to Myra of Lycia.

6 And there the centurion finding an Alexandrian ship bound to Italy, put us in her.

7 And sailing slowly, many days, we difficultly came opposite Cnidus, the wind hindering us, we sailed under Crete, opposite Salmonè.

8 And difficultly passing it, we came to a certain place called Fair Havens, which was near the city, Lasèa.

9 And some time being now spent, and sailing being now dangerous, for

* I suppose that many mistake the meaning of bond, in this case, supposing it to mean the holy obligations of his apostleship. But it is noticable that he was bro't bound into this assembly, and that, if Agrippa or others, should become believers, he desired that they might not be bound, nor tied, in the manner, he was.

this, also the fast had already past, Paul admonished,

10 Saying to them, Men, I perceive that this voyage will be, with much loss and damage, not only to the cargo and ship, but also of lives.

11 But the centurion believed the pilot and the owner more, than what Paul said.

12 And the haven being not commodious for wintering, the majority advised to depart thence, if possible to arrive, at Phonika, to winter, a haven of Crete looking toward the south west and northwest.

13 And the south wind blowing softly, supposing the purpose to have been gained, departing, they sailed near Crete.

14 And not much after this, a tempestuous wind arose called Euroklydon.*

15 And the ship being taken and unable to face the wind, loosing, we bore away.

16 And running under a certain island called Claudia, with difficulty we saved our yawl.†

17 Which being taken up, they used supporters, binding it to the ship and fearing that they might fall into the quicksand, loosing the tackle, they were thus bourn away.

18 And we being furiously tossed, in order, they flung something out.

19 And, on the third, handcasting, we dispersed the tackle of the ship.

20 And neither sun, nor stars shining, for many days, and no small

* This means a northeast wind, which occasionally visits those seas, with great violence, and, as near as I can ascertain, in modern times, is called a Levanter.

† In the common translation, this clause is rendered, We had much work to come by the boat. Skaphè, the Greek word, is interpreted, in the lexicon, a trough, a bathing trough, a wash trough, a tub, a canoe, a small boat; skiff, and could not mean the body or ship, in which they were.

tempest overhanging, the final hope that we could be saved was gone.

21 And a long abstinence having been, then Paul standing, in their midst, said, Men, ye should have heeded me, and not have loosed from Crete, to gain this harm and loss.

22 And now I exhort you to rejoice, for no loss of life shall be of you, but of the ship.

23 For, this night, the angel of God, whose I am, and whom I serve, stood by me,

24 Saying, Fear not, Paul: It is necessary that thou shouldest be bro't before Cesar. And lo, God hath given thee all these sailing with thee.

25 Wherefore, men, rejoice, for I believe, in God, that it shall be according to the figure, which was told to me.

26 But we must be cast upon a certain island.

27 And, when the fourteenth night was come, we being about-bourne, in Adria,* about the middle of the night, the seamen supposed that they were approaching some coast,

28 And, sounding, found twenty fathoms. And standing farther, and sounding again, they found fifteen fathoms.

29 And fearing that accidentally they might fall upon rough places, and casting four ankors from the stern, they wished day to come.

30 And the seamen seeking to flee, from the ship, and lowering the yawl, into the sea, and pretending as if to cast ankors from the prow,

31 Paul said to the centurion and the soldiers, if these abide not, in the ship, ye can not be saved.

32 Then the soldiers cut the yawl's ropes and let her drift.

33 And the day not yet dawning, Paul besought all to take food, saying This is the fourteenth day, expecting, ye have continued fasting, having taken nothing.

34 Wherefore I pray you to take

* In modern times, called the Adriatic sea, or Adriatic gulf.

food, for this begins to restore your preservation.

35 And saying these, and taking bread, he thanked, before all, and having broken, he began to eat.

36 And all became joyful, and they took food.

37 And we all, in the ship, were two hundred and seventy six.

38 And having eaten food, they lightened the ship, casting the wheat, into the sea.

39 And, when day came, they knew not the land. And they discovered a certain bay having a beach, into which they designed, if possible, to thrust the ship.

40 And raising the ankors and committing to the sea, and loosing the rudderbands, and hoisting the mainsail to the wind, they made for the shore.

41 And sailing into a place between two seas, we grounded the ship, and the prow sticking remained immovable, and the stern broke, by the violence of the waves.

42 And the soldiers advised that the prisoners should be slain, lest anyone swimming should escape.

43 And the centurion willing to save Paul, hindered the purpose, commanding them able to swim, plunging first, to make the land.

44 And the rest, some, on a board and some, on broken pieces of the ship. And so it happened that all were saved, upon the land.

CHAPTER XXVIII.

1 And having escaped, they knew the island to be called Mileta.*

2 And the barbarians showed us no small philanthropy having kindled a fire, they received us all, for the present rain and the cold.

3 And Paul having gathered a bundle of sticks and laid upon the fire, a viper going, from the heat, seized his hand.

4 And, when the barbarians saw the beast hanging, from his hand, they said, among themselves, This man is

* This island is now called Malta.

wholly a murderer, whom, having escaped the seas, justice suffereth not to live.

5 And, having shaken the beast, into the fire, he felt no harm.

6 And they expected him to swell and fall dead suddenly. And then looking long, and seeing nothing to happen, to him, they changing said him to be a God.

7 And, in the same place, were the possessions of the governor of the island, named Poplius, who having received, lodged us friendlyly, three days.

8 And it happened that the father of Poplius was lying held by heats and dysentary, unto whom Paul entered and prayed, and, laying hands on him, he healed him.

9 This being done, many, in the island, having disorders, came and were healed,

10 And they gave us many honors, and, departing, they gave things, for need.

11 And, after three months, we departed, in a ship, from Alexandria, having wintered, in the island, whose sign was the temple of Castor and Pollux.*

12 And landing at Syracuse we tarried, three days.

13 Thence, circuiting, we came to Regium. And, after one day, the south wind blowing, we came to Potioli,

14 Where, finding brethren, we were invited to tarry with them, seven days. And, afterwards, we went to Rome.

15 And there the brethren hearing of us, they came to meet us, at Apii-forum, and the three taverns, which Paul seeing, he thanked God and took courage.

16 And, when we entered Rome, the centurion delivered the prisoners to the campofficer. And he permitted Paul to dwell, by himself, with a soldier keeping him.

* This was probably what is now called the figurhead of a vessel.

17 And it was, after three days, Paul collected the chiefs of the Jews; and they being assembled, he said unto them, Men, brethren, I having done nothing, against the law, nor the paternal customs, I was delivered prisoner, from Jerusalem, into the hands of the Romans,

18 Who having judged me, would have released me, for this, they found no cause of death, in me.

19 But the Jews objecting, I was constrained to appeal to Cesar, not as having anything to accuse my nation.

20 For this cause, therefore, I have called you to see and address you. For the hope of Israël, I am bound with this chain.

21 And they said unto him, we have not received writing from Judëa neither hath anyone of the brethren having come shown, nor spoken any evil thing of thee.

22 But we desire to hear, from thee, what thou thinkest. For, as to this sect, it is known, to us, that, everywhere, it is opposed.

23 And they having appointed him a day, many came unto him, at his lodgings, to whom, testifying, he explained the kingdom of God, persuading them concerning Jesus, from the law of Mosès and the prophets, from morning, until night.

24 And some believed the spoken word, and some disbelieved.

25 And, disagreeing, among themselves, they departed, Paul saying one word; that, well spake the holy spirit by Isaiah, the prophet, to our fathers,

26 Saying, Go to the people, and say, Hearing, ye shall hear, and not understand: and seeing, ye shall see, and not perceive.

27 For, the heart of this people hath fattened, and their ears hear heavily, and they have closed their eyes, lest their eyes should see, and their ears hear, and their heart understand, and they should be converted, and I should heal them.

28 Be it, therefore, known, unto you, that the salvation of God is sent

to the Gentiles, and they will hear it.

29 And, having spoken these, the Jews departed, having much controversy among themselves.

30 And Paul remained two whole

years, in his own hired house, and received all coming unto him;

31 Preaching the kingdom of God, and teaching the things of the Lord Jesus Christ, with all confidence unrestrained.

The Epistle of Paul to the ROMANS.

CHAPTER I.

1 PAUL, a servant of Jesus Christ, an apostle called, separated unto the gospel of God,

2 Which he aforpromised, by his prophets, in the holy scriptures,

3 Concerning his son, Jesus Christ, our Lord, the born of the seed of David, according to the flesh,

4 Declared the son of God, with power, according to the spirit of holiness, from the resurrection of the dead,

5 Thru whom we have received grace and apostleship, in obedience of faith, among all nations, for his name.

6 Among whom, also, ye are the called of Jesus Christ,

7 To all being in Rome, of God beloved, called saints, grace and peace, unto you, from God our father and the Lord Jesus Christ.

8 First, I truly thank my God, thru Jesus Christ, for you all, that your faith is extolled, thruout the whole world.

9 For God is my witness, whom I serve, in my spirit, in the gospel of his son, that unceasingly I make mention of you,

10 Always making request, for you, in my prayers, if, any way, I may, by the grace of God, come unto you.

11 For, I desire to see you, that I may impart some spiritual gift to establish you,

12 That is, that I may be comforted in you, by the mutual faith of you and me.

13 And I would not, brethren, have you ignorant that I have often proposed to come to you, and, hitherto. I

have been hindered, that I might have some fruit, in you, also, as, also, in the other Gentiles.

14 And I am debtor to the Greeks and Barbarians, to the wise and the unwise;

15 So that, as to me, I am prepared to evangelize you, in Rome, also.

16 For, I am not ashamed of the gospel of Christ. For it is the power of God, unto salvation, to all believing; to the Jew first, and to the Greek.

17 For, in this, the righteousness of God is revealed, from faith, into faith, as it hath been written: The just shall live, by faith.

18 For, the wrath of God is revealed, from heaven, against all impiety and injustice of men holding the truth in injustice.

19 For the known of God is apparent, in them, for God hath showed it, unto them.

20 For the unseen of him, from the beginning of the world, are made known, by those made, even his venerable power and reverence; in this, They are without excuse;

21 Because, knowing God, they glorified him not, as God, nor were thankful; but became vain, in their conversations, and their uncomprehending heart was darkened.

22 Professing to be wise, they became foolish,

23 And changed the glory of the immortal God, into an image like mortal man, and birds, and quadrupeds and creepers.

24 Wherefore, God also abandoned them, into uncleanness, in the lusts of their hearts, to dishonor their bodies, among themselves;

25 Who hath changed the truth of God, into a lie, and worshiped and served the creature more, than the creator, who is blessed, thru the times. Amen.

26 For this, God abandoned them to ignominious passions. For even their females have changed the natural enjoyment, into that against generation.

27 So, also, the males leaving the natural enjoyment of the females, burn, in lust, towards eachother. Men with men, accomplishing the shameful, receiving the recompense of their error, in themselves.

28 And, as they endeavored not to have God, in their knowledge, God delivered them, into their own wickedness, to do the desired,

29 Being filled with all injustice, fornication, perversity, covetousness, unfitness, full of jealousy, envy, homicide, contention, deceit, depravity,

30 Backbiters, calumniators, God haters, overbearers, proud, boasters, evilinventors, disobedient to parents,

31 Ignorant, simple, unaffectionate, treaty breakers, merciless,

32 Who, knowing the judgment of God, that they doing such, are worthy of death, not only do the same, but also rejoice in those doing.

CHAPTER II.

1 THEREFORE, thou art inexcusable, O man, everyone judging, for, in that, thou judgest another, thou condemnest thyself, for thou judging, doëst the same.

2 And we know that the judgment of God is accordingto truth, upon those doing the acts.

3 And, thinkest thou this, O man, judging those doing the acts, that thou wilt escape the judgment of God?

4 Or, dispisest thou the riches of his goodness and forbearance and longsuffering, unknowing that the goodness of God leadeth thee to repentance.

5 But, after thy hard and unchangeable heart, treasurest, to thyself, wrath

in the day of wrath, and the righteous judgment of God,

6 Who will render to everyone, accordingto his works;

7 To those, truly, by the continuance of good work, seeking glory, honor, immortality, and eternal life.

8 But, to those, from servitude and disobedience to the truth, indignation and wrath,

9 Tribulation, and anguish, upon every soul of man doing evil, to the Jew first, and to the Gentile.

10 But glory, and honor, and peace to everyone working good, to the Jew first, and to the Greek.

11 For, facrespecting is not with God.

12 For, those having sinned lawlessly, shall perish lawlessly. And those having sinned, in the law, shall be judged, by the law.

13 (For, not the hearers of the law, just before God; but the doërs of the law shall be justified.

14 For, when the Gentiles not having the law, do, by nature, the things of the law, those having not the law, are a law, unto themselves.

15 They showing the work of the law written, in their hearts, their conscience testifying and their tho'ts, meanwhile, excusing or accusing eachother;)

16 In the day, when God shall judge the secrets of men, accordingto my gospel, thru Jesus Christ.

17 Behold, art thou named a Jew, and trustest, in the law, and boastest, in God,

18 And knowest the will and appevost things perfected, having been instructed, outof the law,

19 Holding thyself to be a guide of the blind, a light of those, in darkness,

20 An instructor of the foolish, a teacher of babes, having a form of knowledge and of the truth, in the law;

21 Thou teaching another, teachest thou not thyself? Thou teaching not to steal, stearest, thou?

CHAPTER III.

22 Thou commanding not to adulterate, adulteratest thou? Thou abhorring idols, plunderest thou temples?

23 Thou boasting, in the law, thru the breaking of the law, dishonorest thou God?

24 For the name of God, thru you, is blasphemed, among the Gentiles, as it hath been written;

25 For circumcision verily profiteth, if thou keepest the law. But, if thou art a transgressor of the law, the circumcision hath become uncircumcision.

26 If, therefore, the uncircumcision shall keep the justification of the law, shall not his uncircumcision be accounted circumcision?

27 And, shall not the uncircumcision of nature fulfilling the law, judge thee, by the letter and circumcision, a transgressor of the law.

28 For he is not a Jew, he in appearance; neither circumcision, in appearance, in the flesh;

29 But he is a Jew, he inwardly; and circumcision of the heart, in the spirit, not in the letter, whose praise is not of men, but of God.

CHAPTER III.

1 THEREFORE, what the advantage of the Jew? or what the profit of circumcision?

2 Much, according to every usage. For the oracles of God were committed to them first.

3 For what, if some believed not? Will their unbelief uneffectuate the faith of God?

4 May it not be. But, be God true and every man a liar, as it hath been written, That thou mayest be justified, in thy words, and mayest overcome, when thou shalt be judged.

5 And, if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous, taking vengeance? I speak according to man.

6 May it not be. Then, how shall God judge the world?

7 For, if God's truth, by my lie,

hath abounded, to his glory, why, then am I judged, as sinful?

8 And not as we are slandered, and as some affirm us to say That we do evil that good may come; whose condemnation is just.

9 What then? Do we excell? Not always. For we have aforproved both Jews and Gentiles all to be under sin.

10 As it hath been written, that he is not righteous, not one.

11 He is not being with, he is not seeking God.*

12 All have erred, at once are unprofitable, he doing the most useful is not, hitherto noone is.

13 Their throat is an open sepulcher. They falsify, with their tung. The poison of asps is under their lips,

14 Whose mouth is full of cursing and bitterness;

15 Their feet are swift to shed blood;

16 Destruction and misery, in their way;

17 And the way of peace they have not known;

18 The fear of God is not before their eyes.

19 And we know that what the law saith, it saith to those, in the law, that every mouth may be shut, and all the world become guilty, before God.

20 Wherefore, by the deeds of the law, all flesh † shall not be justified, in his presence. For, by the law, the knowledge of sin.

21 And now, the righteousness of God, without the law, is manifested,

* This passage can not be well rendered from the Greek, into English. The meaning is, noone is, who keeps, nor walks with and seeks God, that is, his service. The Greek words, in the first clause, are *ouk estin o sunion*, of which I have given the Greeks understood to mean, that noone conforms to God, nor seeks him.

† In the common translation, it is rendered, no flesh shall be justified, which is not a fair rendition. The Greek is *pasa sarx*, all flesh.

witnessed, by the law and the prophets;

22 The righteousness of God, thru the faith of Jesus Christ, unto all, and upon all the believing. For no difference is.

23 For all have sinned and been deprived of the glory of God,

24 Being justified freely, by his grace, thru the redemption, in Jesus Christ,

25 Whom God hath exhibited, a propitiation, thru faith, in his blood, in the declaration of his righteousness, thru the relaxation of past errors,

26 In the forbearance of God, by the manifestation of his righteousness, in this time, in this, he may be just, and justifying him, by the faith of Jesus.

27 Where then boasting? It is excluded. By what law? of works? No, but, thru the law of faith.

28 Therefore, we conclude a man to be justified, by faith, without the works of the law.

29 Was God of the Jews only? and not also of the Gentiles?

30 Seeing that one God, who justifieth the circumcision of faith and the uncircumcision thru faith;

31 Therefore, neglect we the law, thru faith? May it not be. But we establish the law.

CHAPTER IV.

1 **WHAT**, therefore, we ask, asto the flesh, hath Abraham, our father, found?

2 For, if Abraham was justified, by works, he hath a boast; but not before God.

3 For, what saith the scripture? And Abraham believed God, and it was accounted, to him, for righteousness.

4 And to the working, the pay is not called a favor, but a debt.

5 And to the unworking but believing on him justifying the ungodly, his faith was accounted for righteousness.

6 And, as David describeth the blessedness of the man, to whom

God imputeth righteousness, without works,

7 Happy they, whose iniquities are forgiven and whose sins are covered.

8 Happy the man, to whom the Lord will not impute sin.

9 Is this happiness, then, upon the circumcision, or upon the uncircumcision, also? For we say that faith was accounted, to Abraham, for righteousness.

10 How then was it reconed? when being in circumcision, or, in uncircumcision? Not in circumcision, but, in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of faith, in the uncircumcision, in that, he should be the father of all the believing, thru uncircumcision, that righteousness might be imputed to them also:

12 And the father of the circumcision, not of the circumcision only; but also to those walking in the footsteps of our father Abraham, in the uncircumcision of faith.

13 For the promise, to Abraham, and his seed, that he should be the heir of the world, was not thru the law; but thru the righteousness of faith.

14 For, if they of the law, heirs, faith is shaken and the promise overcome.

15 For the law worketh wrath, for where the law is not, no transgression.

16 Thru this of faith, according to grace, that the promise might be sure to all the seed, not to that only of the law, but to that also of the faith of Abraham, who is the father of us all.

17 As it is written, That I have set thee, a father of many nations, before God, whom, he hath believed, he quickening the dead, and calling the things not being, as being.

18 Who, against hope, believed, in hope, for this, he should become the father of many nations, according to that spoken; So shall thy seed be.

19 And having been not weak, in faith, he considered his own body

CHAPTER VI.

already dead, being one hundred years old, and the deadness of Sarah's womb ;

20 He doubted not God's promise, in unbelief, but was strengthened, in faith, giving glory to God ;

21 And being satisfied that he was able, also, to do what he had promised.

22 And, therefore, it was imputed, to him, for righteousness.

23 And it was not written, for him alone, that it was imputed to him ;

24 But, also, for us, to whom it will be imputed, to those believing, in him araising Jesus, our Lord, from the dead,

25 Who was given for our offences and araised, for our justification.

CHAPTER V.

1 THEREFORE, having been justified, by faith, we have peace, with God, thru our Lord Jesus Christ,

2 By whom, also, we have access, by faith, into this grace, in which we stand and rejoice, in hope of the glory of God.

3 And not only, but we glory also, in tribulation, knowing that tribulation worketh patience,

4 And patience, experience ; and experience, hope ;

5 And hope shameth not, for the love of God is diffused, in our hearts, by the holy spirit given, to us.

6 For, as yet, we being weak, in time, Christ died for the impious.

7 For, hardly for a righteous, would anyone die ; yet, promptly, for the good, some one, also, in boldness, might die.

8 But God commandeth his love, unto us, for, as yet, we being sinners, Christ died, for us.

9 Therefore, the more, being now justified, in his blood, we shall be saved, thru him, from wrath.

10 For, if, being enemies, we were reconciled to God, thru the death of his Son, the more, being reconciled, we shall be saved, in his life.

11 And not only, but we, also rejoice, in God, thru our Lord Jesus

Christ, by whom we have received the atonment ;

12 By this, as, by one man, sin entered the world, and death, by sin ; so, also, death hath assailed all, for that, all have sined.

13 For, before the law, sin was in the world. But sin is not imputed, no law being.

14 But death resigned, from Adam, unto Moses, and upon those not sinning, after the similitude of Adam's transgression, who is the type of the coming.

15 But not as the fault, so, also, the free gift. For, if, by the offence of one, many died, the more, the grace of God and the gift, in grace, by one man, Jesus Christ, hath abounded, unto many.

16 And not, as by one sinning, the gift. For verily the judgment *was*, of one, unto condemnation. But the forgiveness is of many offences, unto justification.

17 For, if, by the offence of one, death hath reigned, by one, the more, they receiving abundance of grace and of the gift of righteousness, shall reign, in life, thru one, Jesus Christ.

18 Verily, then, as, for one's offence, judgment came upon all men, so, also, thru one's righteousness justification of life, upon all men

19 For, as, by the disobedience of one man, many became sinners, so, also, by the obedience of one, many became righteous.

20 And the law entered that the offence might abound. And, where sin abounded, grace overabounded.

21 That, as sin hath reigned, in death, so, also, grace shall reign, thru righteousness, unto eternal life.

CHAPTER VI.

1 WHAT, then, shall we say ? Shall we remain in sin, that grace may abound ?

2 May it not be. Shall we, who are dead, to sin, live any longer in it ?

3 Or know ye not that, whoever

were baptized, into Christ, were baptized into his death?

4 Therefore, we are buried, with him, in baptism, into death, that, as Christ was araised, from the dead, by the glory of the father, so, also, we should walk, in newness of life.

5 For, if we have been planted together, in the likness of his death, we shall, also, be of the resurrection;

6 Knowing this, that our old man is crucified, with *him*, that the body of sin may be destroyed, that we, no more, may serve sin.

7 For he dieing is freed from sin.

8 And if we are dead, with Christ, we, also, believe that we shall live, with him,

9 Knowing that Christ having arisen, from the dead, henceforth died not, his death henceforth reigneth not.

10 For, in that, he died, he died unto sin once; but, in that he liveth, he liveth, unto God.

11 And, so consider ye yourselves verily to be dead to sin, but alive, to God, in Jesus Christ, our Lord.

12 Reign not, then, sin, in your mortal body, in this, to obey its lusts.

13 Neither yield ye, your members, instruments of wickedness, in sin; but yield yourselves to God, as alive, from the dead, and your members, instruments of righteousness, to God.

14 For sin ruleth you not. For you are not under the law; but under grace.

15 What then? Shall we sin, because we are not under the law? May it not be.

16 And, know ye not that, to whom ye yield yourselves, servants, in obedience, you are servants, to whom you yield; whether of sin, into death, or of obedience, into righteousness.

17 But joy, in God, that ye were the servants of sin, but ye have obeyed, from the heart, the form of doctrine, into which ye have been delivered.

18 And, being free from sin, ye have served righteousness.

19 I speak manlike, thru the infirm-

ity of your flesh; for, as you yielded your members, servants, in iniquity and uncleanness, in lawlessness, so, now, yield your members, in service, in righteousness, into holiness.

20 For, when ye were the servants of sin, ye were free, from justice.

21 What fruit therefore, had ye then, in what, now, ye are ashamed? For the end of those, death.

22 But now, being freed, from sin, and serving God, ye have your fruit, in sanctification, and the end, everlasting life.

23 For the wages of sin, death, and the favor of God, eternal life, in Christ Jesus, our Lord.

CHAPTER VII.

1 Know ye not, brethren, for I speak to those knowing the law, that the law ruleth a man, for the time he liveth?

2 For the married woman is bound to the living man, by the law. But, if the man should die, she is dissolved from the law of the man.

3 So, therefore, the man living, she shall become an adultriss, if she shall go to another man. But, if the man shall be dead, she is free, from the law, she is not an adultriss, tho she should come to another man.

4 Likewise, my brethren, you, also, have died, to the law, thru the body of Christ, in this, that you may come to another having arisen, from the dead, that we may bear fruit, unto God.

5 For, when we were, in the flesh, the sufferings of sins, those, by the law, worked, in our members, to produce fruit, unto death.

6 But now we are delivered, from the law, being dead *to that*, in which we were held, that we may serve, in newness of the spirit, and not, in the oldness of the letter.

7 What then shall we say? *Is the law, sin?* May it not be. But I not knowing sin, if not, by the law. For longing had not been known, if the law had not said, Thou shalt not covet.

CHAPTER VIII.

8 But sin making attack, by the commandment, wrought, in me, all desire. For without the law, sin died.

9 And I living, then, without the law, the commandment having entered, sin revived, and I died.

10 And the same commandment, which I found, unto life, the same, unto death, to me.

11 For sin obtaining advantage, thru the commandment, deceived, and, by it, slew me.

12 Therefore, the law truly is good and the commandment holy and just and good.

13 Was that then good, for me, which bro't death? May it not be. But sin, that it might appear sin, effecting death, thru the good, to me, that sin, thru the commandment, might become exceedingly sinful.

14 For we know that the law is spiritual: but I am fleshly, sold under sin.

15 For, what I do, I perceive not. For what I allow not, that I do; but what I hate, that I do.

16 And, if I will not what I do, I am subjected to the law, that good.

17 And now, as yet, I accomplish not this, but that sin dwelling in me,

18 For, I know that, in me, that is, in my flesh, good dwelleth not. For, will is present to me; but to perform the good, I find not.

19 For the good I will, I do not; but the evil I will not, that I do.

20 And, if I do what I will not; hitherto, I perform not that; but the sin dwelling, in me, *performeth it*.

21 I find, therefore, a law, in me, desiring to do good, but evil is present, to me.

22 For, I rejoice, in the law of God, according to the inward man.

23 But I find another law, in my members, warring the law, in my mind, subjecting me to the law of sin, that being, in my members.

24 I a toil worn man, can anyone relieve me, from the body of this death?

25 I thank God, thru Jesus Christ

our Lord. Verily, therefore, in my will, I myself serve God's law, and in the flesh, the law of sin,

CHAPTER VIII.

1 VERILY, therefore, no condemnation, to those, in Christ Jesus, walking, not after the flesh, but, after the spirit.

2 For, the law of the spirit of life, in Christ Jesus, hath freed me, from the law of sin and death.

3 For the inability of the law, in the weakness, thru the flesh, God having sent his son, in the likeness of sinful flesh, and, by sin, condemned sin, in the flesh,

4 That the righteousness of the law may be fulfilled, in us, walking, not after the flesh, but, after the spirit.

5 For, they being according to the flesh, mind the things of the flesh, and they, according to the spirit, the things of the spirit

6 For the will of the flesh, death, but the will of the spirit, life and peace.

7 Wherefore, the will of the flesh is enmity toward God: for, it is not subjected to the law of God, for it can not be.

8 And those being, in the flesh, can not please God.

9 But you are not, in the flesh, but in the spirit, if the spirit of God dwelleth in you. And, if anyone hath not the spirit of Christ, he is not his.

10 And, if Christ, in you, the body truly dead, thru sin; but the Spirit, life, thru righteousness.

11 But if the spirit of him araising Jesus, from the dead dwelleth, in you, he having araised Christ, from the dead, will also revive your mortal bodies, thru his spirit dwelling, in you.

12 Therefore, brethren, we are truly not debtors, to the flesh, to live, after the flesh.

13 For, if ye live, after the flesh, ye shall die. But, if ye shall, thru the spirit, destroy the works of the body, ye shall live.

14 For, whoëver are led, by the

spirit of God, they are the sons of God.

15 For, ye have not again received the spirit of bondage, into fear; but ye have received the spirit of adoption, in which we cry abba, the father.

16 The spirit itself testifieth, with our spirit, that we are the children of God.

17 And, if children, also heirs; truly heirs of God and jointheirs of Christ. If we are jointsufferers, we shall be the joint-glorified.

18 For, I suppose that the sufferings of this time are not worthy the coming glory to be revealed, in us.

19 For the anxious expectation of the creature awaiteth the revelation of the sons of God.

20 For, the creature was subjected to vanity, not willingly, but thru him subjecting, in hope;

21 Because also, the creature, itself, shall be delivered, from the bondage of corruption, into the freedom of the glory of the children of God.

22 For we know that the whole creation groaneth and travaileth together, until now.

23 And not it only, but ourselves having the first fruits of the spirit, also, we ourselves groan, in ourselves, awaiting the adoption, the redemption of our body.

24 For, we are saved, in hope; but hope seen is not hope. For, what anyone seeth, for what hopeth he?

25 But, if we hope for what we see not, we await, with patience.

26 Likewise the spirit, also helpeth our feebleness, for we know not for what to pray, as we ought, but the spirit, itself, intercedeth, for us, with groanings unutterable.

27 And he searching the hearts, knoweth the tho't of the spirit, for it intercedeth, with God, for the saints.

28 And we know that all things cowerk, for good, unto those loving

God, to the called according to the design.

29 For, whom he forknew, he predestinated in the conformations of the likeness of his son, in this, he should be the first fruit, among many brethren.

30 And, whom he predestinated, those also he called; and, whom he called, those also he justified; and, whom he justified, those he also glorified.

31 What shall we say, therefore, to these? If God is for us, who can be against us?

32 Who verily spared not his own son, but delivered him, for us all, how shall he not, also, with him, freely give us all?

33 Will anyone impeach God's elect? God justifying?

34 Is anyone condemning Christ the dying, but also having arisen, who is also at the right of God, who also intercedeth, for us?

35 Who shall separate us, from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it hath been written: For thy sake, we are killed the whole day. We are accounted, as sheep of the slaughter.

37 But, in all these, we overcome, thru him loving us.

38 For, I am persuaded that neither death, nor life, nor angels, firstlings, nor powers, nor things present, nor desired,

39 Nor height, nor depth, nor any other creature shall be able to separate us, from the love of God, which, is in Christ Jesus, our Lord.

CHAPTER IX.

1 I speak the truth, in Christ, I lie not, my conscience being co-witness, in the holy spirit,

2 That I have great grief, and continual pain of my heart.

3 For I could pray to be an anathema from Christ, for my brethren, my kinsmen, according to the flesh.*

* This text is probably very much

4 Who are Israelites, whose the adoption, and the glory and the covenants and the lawgiving and the service and the promises,

5 Of whom the fathers, and from whom Christ, according to the flesh, who being, over all, God blessed, thru the ages. Amen.

6 And not, that the word of God hath not ripened. For they not all Israel, who of Israel;

7 Nor because it is the seed of Abraham, are all children. But, in Isaac, shall thy seed be called,

8 That is, the children of the flesh are not all the children of God; but the children of the promise shall be accounted the seed.

9 For, this is the word of promise; At this time, I will come, and Sarah shall have a son,

10 And not only, but Rebekka, also having bed of one, our father Isaak;

11 (For, as yet, being unborn, nor having done good, nor evil, that the purpose of God might stand, according to election, not of works, but of him calling.)

12 It was said, to her, that the greater shall serve the smaller;

13 As it hath been written: I have loved Jacob and hated Esau.

14 What, therefore, shall we say? Is unrighteousness, with God? May it not be.

15 For he said, to Moses, I will pity whomsoever I will, and compassionate whomsoever I will.

misunderstood. The common and popular opinion of its meaning is that Paul wished or would wish himself eternally damned, if that would be the means of salvation to the Jews. No intimation is here of a future state, nor world. He says, *according to the flesh*. All scripture precludes the idea that the flesh enters the future state. The evident meaning, which Paul had, in his mind, was, That he would, in the flesh, be willing to suffer any affliction, trouble or hardship, if that could be the means of reconciliation of the Jews, thru Christ, to God.

16 Therefore, verily, not of him willing, nor of him running, but of God pitying.

17 But the scripture saith, to Phario, That for this same, I have araised thee, that I might show my power, in thee, and that my name might be declared, in all the earth.

18 Therefore, truly, he pityeth whomsoever he will, and hardeneth whom he will.

19 Wilt thou therefore, say, to me? What then, doth he censure? for who hath withstood his will?

20 But, verily, O man, who art thou resisting God? Shall the formed say to the forming, Why hast thou made me so?

21 Or, hath not the potter power, of the clay, of the same lump, to make one vessel, unto honor and another, to dishonor?

22 And, if God willing to show wrath, and to make known his power, endured, with much long suffering, the vessels of wrath fitted, unto destruction?

23 And that he might make known the riches of his glory, upon the vessels of mercy, which he had prepared for glory,

24 Whom, also, he hath called, us, not only of the Jews, but, also, of the Gentiles,

25 As he hath said, also, in Hosëa; I will call my people, not my people, and be loved, not beloved.

26 And it shall be, in the place, where it hath been said, unto them, Ye not my people, there they shall be called the sons of the living God.

27 And Esaias cryeth of Israel, Tho the number of the sons of Israel, as the sand of the sea, a remnant shall be saved.

28 For, finishing and shortening the word, in righteousness, for the Lord will make a shortened word, on the earth.

29 And as Esaias fortold, If the Lord of sabaöth had not have left us a seed, we should have been as Sodom, and been made like Gomorrah.

30 Therefore, what shall we say? That the Gentiles not following righteousness, have obtained righteousness and the righteousness of faith?

31 And Israel following the law of righteousness, hath not attained the law of righteousness?

32 Why not? because not by faith, but as by the works of the law. For they stumbled, on the stone of stumbling;

33 As it hath been written, Behold I lay, in Sion, a stone of stumbling and a rock of scandal, and everyone believing, on it, shall not be ashamed.

CHAPTER X.

1 BRETHREN, my heart's desire and prayer to God is, for Israel, unto salvation.

2 For I testify, to them, that they have the zeal of God; but not according to knowledge.

3 For they unknowing the righteousness of God, and seeking to establish their own righteousness, have not conformed to the righteousness of God.

4 For, Christ is the end of the law, in righteousness, to everyone believing.

5 For Moses described the righteousness of the law, That the man having done these, should live, in them.

6 But the righteousness of faith speaketh thus: Thou mayest not think, in thy heart, Who shall ascend into heaven? that is, to bring down Christ.

7 Nor, who shall descend, into the abyss? that is, to bring Christ, from the dead.

8 But what saith it? The word is nigh thee, in thy mouth and in thy heart; that is the word of faith, which we preach;

9 That, if thou shalt confess, with thy mouth, the Lord Jesus and believe, in thy heart, that God hath raised him, from the dead, thou mayest be saved.

10 For, with the heart, belief is made, unto righteousness, and, with

the mouth, confession is made, unto salvation.

11 For, the scripture saith, Every one believing him shall not be ashamed.

12 For, difference is not, between the Jew and the Greek, for the same Lord of all being rich, unto all, beseeching him.

13 For, everyone, who shall beseech the name of the Lord, shall be saved.

14 How, therefore, shall they beseech, in whom they have not believed? and how shall they believe, of whom they have not heard? and how shall they hear, without a preacher?

15 And, how shall they preach, if they shall not be sent? As it hath been written: How beautiful the feet of those evangelizing peace, of those evangelizing good.

16 But all have not obeyed the gospel. For, Isaiah saith; Who hath believed our report?

17 Then, faith, of hearing, and hearing, thru God's word.

18 But, I say, have they not heard? Certainly, the sound of them went into all the earth, and their words to the ends of the earth.

19 But I say; Did not Israel know? First Moses saith, I will excite you to emulation, by, not a nation; a foolish nation shall anger you.

20 But Isaiah emboldens and says: I was found, of them seeking me not, I was manifested, to them enquiring me not.

21 And, unto Israel he saith, The whole day, I have extended my hands to a people disobeying and gainsaying.

CHAPTER XI.

1 I say, therefore, hath God offcast his people? May it not be. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not offcast his people, whom he forknew. Or, know ye not what the scripture saith, in Elijah? how he intercedeth God against Israel saying,

CHAPTER XI.

3 Lord, they have killed thy prophets, and have destroyed thy altars, and I am left alone, and they seek my life.

4 But what saith the answer: I have reserved, to myself, seven thousand men, who have not bended the knee, to Baäl.

5 And, also now, in this time, a remnant remains, according to the election of grace.

6 And, if by grace, then not of works. Otherwise, grace can not become grace. And, if of works, then it is not grace. Otherwise, work is no more work.

7 What then? Israël hath not obtained what he hath sought; but the election hath obtained, and the others were hardened.

8 As it hath been written: God hath given them the spirit of slumber; eyes not to see, and ears not to hear; as on this day.

9 And David saith: Be their table a snare and a trap and a scandal and a retribution, unto them.

10 Be their eyes darkened not to see, and their back bowed always.

11 I say, therefore, have they stumbled that they should fall? May it not be. But, in their fall, salvation to the Gentiles, to emulate them.

12 And, if their fall, the riches of the world, much more, their fulness

13 For, I speak to you, because I am truly the apostle of the Gentiles. I glorify the office.

14 If, in any manner, I may excite my flesh to emulation, and save some of them.

15 For, if their rejection, the reconciliation of the world, what, their restoration, if not life, from the dead?

16 For, if the first fruit holy, so also the lump. If the root holy, also the branches.

17 And, if some of the branches have been offbroken and thou, a fieldolive, being engrafted, among them, and a co-partaker of the root and fatness of the olive?

18 Boast not against the branches.

But, if thou boastest, thou bearest not the root, but the root, thee,

19 Sayest thou, then, the branches were offbroken that I might be ingrafted?

20 Well, in unbelief, they were offbroken, and thou standest, by faith. Be not exalted, but fear.

21 For, if God spared not the natural branches, perhaps, he will not spare thee.

22 Behold, therefore, the goodness and severity of God: To them having fallen, severity: But towards thee, goodness, if thou shouldest remain, in the goodness. Otherwise, thou, also, shalt be rejected.

23 And they, also, if they shall not continue, in unbelief, shall be reingrafted, for God is able to reingraft them.

24 For, if thou hast been cut, from the fieldolive, wild, by nature, and ingrafted, against nature, into the true olive, how much more shall they, according to nature, be ingrafted into their own olive.

25 For, brethren, I wish you not to be unknowing this mystery, that ye may not be wise, among yourselves, because hardness, in parts, hath happened, unto Israel, not until the fullness of the Gentiles may be income,*

* In the common translations, the Greek negative *ou* is not translated. At the first look, I tho't it ought not to be translated. But, on a careful re-examination, I am satisfied that it should be. For, according to the common translation, the meaning is that all the Gentiles must be converted, before the restoration of the Jews. As I have rendered it, the restoration is left conditional, in the providence of God, at any time, when he shall please, which appears to me more proper. And for this reason: for Paul says that induration hath happened, in part. If the hardness is in part, why may not the time of restoration be in part also? And another thing is worthy of remark: the Greek word *pōrōsis* means induration, the art of hardening, making calous, rendering obstinate. This is the lexicon signification of the word,

26 And so all Israel shall be saved, as it hath been written: A deliverer shall come, out of Sion, and shall turn irreligion from Jacob.

27 And this is my covenant, with them, when I shall abolish their sins.

28 And, according to the gospel, enemies on account of you: but according to the election, beloved, thru the fathers.

29 For, the gifts and calling of God are unrepented.*

30 For, as, also, formerly ye disbelieved God, but, now are accepted thru their apathy.†

31 So, also, now, these have not been persuaded, that thru your compassion, they also may be compassionated.

32 For, God hath included all, in apathy, that he might compassionate all.

33 O the depth of the riches and wisdom of God. How unsearchable his judgments, and his ways undiscoverable.

34 For, who hath known the Lord's and a meaning intirly different from the word, blindness, used in the popular translations. In this indurated, obstinate state, the Jews have all the seeing faculties of body and mind, to discover and embrace the truth, whenever they shall become convinced and convicted. But, if blind, that faculty, both of body and mind is all taken, from them, and the inevitable consequence must be that they can never be convinced nor converted.

* That is they are all satisfactory and acceptable, we having no cause to reject any of them.

† This, in the common translation, is rendered unbelief. The Greek word is *apeitheia*, our English word, apathy, is the same word. The Greek word is rendered, in the lexicon, indocility, disobedience, stubbornness against persuasion, or conviction, the conduct, or character of one, who is indocile &c., The Greeks never understood this to mean unbelief, for a man may be, as firm a believer as ever was, and his apathy make that belief ineffectual.

mind, or who hath been his counselor?

35 Or, who hath given, to him? and it shall be restored, unto him?

36 For, from him, and thru him, and unto him, all. To him be glory thru the agés. Amen.

CHAPTER XII.

1 I beseech you, therefore, brethren, thru the compassion of God, to present your bodies, a living sacrifice, holy, acceptable unto God, your reasonable service.

2 And be ye not conformed to this monument,* but, be ye transformed, in the renovation of your mind, that you may prove what that good, acceptable and perfect will of God.

3 For, thru the grace given, to me, I say, to all, among you, not to overthink, above what he should think. But to think, in wisdom, as God hath dealt, to everyone, the measure of faith.

4 For, as we have many members, in one body, all the members have not the same office.

5 So we many, are one body, in Christ, and everyone members of others.

6 And, having gifts different, according to grace given us, if prophecy, according to the proportion of faith.

7 If ministry, in the ministry. If teaching, in doctrine.

8 If exhorting, in exhortation; if giving, in simplicity; if ruling, in earnestness; if pitying, in cheerfulness.

9 *Be our* love sincere; we abhorring evil, choosing the good.

* The Greek word is *kióni*, the dative case of *kiôn*, and is rendered, in the lexicon, a pillar, a column, the cartelage, which separates the nostrils, a monumental pillar, a gravestone, which here, is undoubtedly used by the apostle, figuratively for idolatry, or the idolatrous fashions of the world to which he exhorts them not to conform. Taken in this figurative sense, it is very appropriate. But the word has no natural reference, to the natural world.

CHAPTER XIII.

10 Be warm affectionat to eachother, in brotherly love, in honor, preferring eachother ;

11 Not slothful, in business ; zealous, in spirit, serving temperance ;*

12 Rejoicing, in hope ; patient, in tribulation ; fervent, in prayer ;

13 Distributing to the necessities of the saints ; using hospitality.

14 Bless those persecuting you. Bless and curse not.

15 Rejoice, with the rejoicing, and weep, with the weeping ;

16 Remembering the same towards eachother ; not minding exaltation, but uniting with the humble ;

17 Rendering, to noone, evil for evil ; providing beautiful things, before all men.

18 If possible, for you, be peaceful, with all men.

19 Beloved, avenging not yourselves but give place to wrath ; for, it hath been written : Vengeance mine, I will repay, saith the Lord.

20 Therefore, if thy enemy, is in hunger, feed him ; if in thirst, give him drink ; for, doing this, thou shalt heap coals of fire upon his head.

21 Be not overcome, of evil ; but overcome evil, with good.

CHAPTER XIII.

1 EVERY soul be subjected to the

* In the common translations, it is rendered, serving the Lord. The word Lord, in Greek, is kurios, The word here is kairo, the dative case of kairos, whose interpretation, in the lexicon, is, due measure or proportion, in reference to duration of time, or size of objects ; measure, or moderation, in reference to appetites, passions, or conduct ; time, or opportunity ; a right fit, proper, convenient, or suitable time, in reference to circumstances of persons, or things, for speaking, or acting ; convenience ; utility ; a fixed or stipulated time. I think, therefore, that temperance, in this connexion, represents its meaning, about as fairly as any. At any rate, the whole connexion seems not, in any manner to relate to any service, nor reverence towards God, but wholly to ourselves and others.

higher powers. For, power is not, if not from God ; and the powers, which are ordained of God.

2 He, therefore, resisting the power, resisteth the ordinance of God. And they resisting shall receive judgment, to themselves.

3 For rulers are not a terror of good works, but of evil. And wilt thou not fear the power ? Do the good and thou shalt have the praise of it ;

4 For he is the minister of God, unto thee, for good. But, if thou doest evil, fear ; for he beareth not the sword vainly. For he is the minister of God, the avenger, in wrath, to him working evil.

5 Wherefore, in necessity, you must be subjected, not only, thru wrath, but also, thru conscience.

6 For, thru this, ye pay tribute, also for they God's ministers attending this.

7 Render, therefore, to all, the dues : tribute, to whom tribute ; custom, to whom custom ; fear, to whom fear ; honor, to whom honor.

8 Owe noone anything, if not love, among yourselves. For, he loving another hath fulfilled the law.

9 For this : Thou shalt not adulterate, thou shalt not kill, thou shalt not steal, thou shalt not falsswear ; thou shalt not covet. And, if any other commandment, it is recapitulated, in this : Thou shalt love thy neighbor, as thyself.

10 Love worketh no ill, to a neighbor. Therefore love, the fulfilment of the law.

11 And this ; ye knowing the time, that the hour is present, for us, to awake from sleep. For now our salvation nearer, than when we believed.

12 The night hath advanced, and the day cometh. Dismiss we, therefore, the works of darkness, and assume the armor of light.

13 As, in the day, may we walk honestly, not in riotings and drunkenness, not in chambering and wantonness, in strife and jealousy.

14 But assume ye the Lord Jesus

Christ, and make not provision for the lusts of the flesh.

CHAPTER XIV.

1 Him weak, in the faith, receive, not in the disunion of disputation,

2 Who believeth truly he may eat anything. Another being weak eateth herbs.

3 He eating should not despise him eating not. And he eating not should not judge him eating, for God will receive him.

4 Who art thou judging another's servant? To his own Lord he standeth, or falleth. And he shall stand, for God can establish him.

5 Who truly esteemeth a day above a day, and who esteemeth every day? Eachone should be persuaded fully, in his own mind.

6 He regarding the day, regardeth, to the Lord. And he disregarding the day, to the Lord, disregardeth. He eating, eateth to the Lord, for he thanketh God. And he eating not, eateth not to the Lord, and thanketh God,

7 For noone of us should live to himself, and noone should die unto himself.

8 For, if we live, we live to the Lord, and, if we die, we die to the Lord. Therefore, if we live, or die, we are the Lord's.

9 For, in this, Christ also died, and arose and revived, that he might also rule the dead and the living.

10 And, in what judgest thou thy brother? And, in what rejectest thou thy brother? For we all shall stand, at the judgmentseat of Christ.

11 For, it hath been written: For should I live saith the lord, then, unto me, every knee shall bend and every tongue confess to God.

12 So, therefore, everyone of us shall give account of himself, unto God.

13 Therefore, we may, no longer judge eachother; but rather judge ye this, that a stumble, nor a scandal should not be placed, for a brother.

14 I know and am persuaded, in

the Lord Jesus, that nothing unclean, of itself, if not to him esteeming it to be unclean.

15 And, if thy brother is grieved, by *thy* food, thou walkest not in love.

16 Be thy good, therefore not blasphemed,

17 For, the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the holy spirit.

18 For he serving Christ, in these, is acceptable to God, and approved by men.

19 Therefore, truly, we may follow things of peace, and things of edification to eachother.

20 For food, destroy thou not the work of God. Verily all *are* good, but evil, to the man, eating, thru a stumble.

21 It is good not to eat flesh, nor drink wine, in which a brother stumbleth, or is scandalized, or weakened.

22 Thou hast faith; have it, with thyself, before God. He happy not judging himself, in what he alloweth.

23 And he doubting, should he eat, is condemned. For all, not of faith, is sin.

CHAPTER XV.

1 We strong should bear the infirmities of the weak, and not please ourselves.

2 Eachone of us should please his neighbor, in good, for edification.

3 For, also, Christ pleased not himself, as it hath been written: The reproaches of them reproaching thee fell upon me.

4 For whatever hath been *aforwritten*, were *aforwritten*, for our learning that, thru patience and the comfort of the scriptures, we might have hope.

5 And may the God of patience and consolation give you this mind towards eachother, according to Christ Jesus,

6 That unanimously in one mouth, you may glorify God and the father of our Lord Jesus Christ.

7 Wherefore, receive eachother, as Christ, also, received us, into the glory of God.

CHAPTER XV.

8 And I say that Jesus Christ became a minister of circumcision, for the truth of God, to the confirmation of the promises of the fathers,

9 And that the nations might glorify God, for his mercies, as it hath been written: Then this, I will confess thee, among the Gentiles, and sing to thy name.

10 And, again, he saith, Rejoice, Gentiles, with his people.

11 And, again; Praise the Lord, all ye Gentiles, and, all ye people, praise him.

12 And, again, Hosëa saith: The root of Jesse shall be, and arising he shall rule the nations; in him, the nations shall trust.

13 And the God of truth fill you, with all joy and peace, in believing, that you may abound, in hope, in the power of the holy spirit.

14 And I myself am persuaded, my brethren, concerning you, that yourselves, also, are full of goodness, being filled of all knowledge, able also to admonish each other.

15 And I have written the more boldly, to you, brethren, in part, as reminding you, thru the grace given, to me, from God,

16 That I might be the minister of Jesus Christ, unto the Gentiles, proclaiming the gospel of God, that the offering of the Gentiles may be acceptable, being sanctified, in the holy spirit.

17 Therefore, I have exultation, in Jesus Christ, in things towards God.

18 For I dare not speak anything of what Christ hath not wrought, by me, unto the obedience of the Gentiles, by word and deed.

19 In the power of signs and terrors, in the power of the spirit of God, so that, from Jerusalem and the circle unto Illyricum, I have preached the gospel of Christ,

20 And endeavored to evangelize, not where Christ had been named, that I might not build, on another's foundation;

21 But, as it hath been written: To whom it had not been spoken, concerning him, they shall see, and who had not heard, *they* shall understand.

22 Wherefore, also, I have been greatly hindered, from coming, unto you.

23 But now, having no more place, in these parts, and having, for many years, a desire to come, unto you,

24 Whensoever, I shall journey, into Spain, I will come unto you. For I hope, journeying, to see you, and to be bro't there, by you, if first I shall be satisfied, from *these* parts of you.*

25 And now I go to Jerusalem ministering unto the saints,

26 For it hath pleased the Macedonians and Achaïans to make a certain contribution, for the poor of the saints, in Jerusalem.

27 For it hath pleased them, as they are their debtors. For, if the Gentiles have partaken their spiritualities, they ought also to minister unto them their carnalities.

28 When, therefore, having performed this, and sealed, to them, this fruit, I will go, thru you, into Spain.

29 And I know that, having come unto you, I shall come, in the fullness of the blessing of the gospel of Christ.

30 And I beseech you, brethren, thru the Lord Jesus Christ, and thru the love of the spirit, to strive, with me, in prayers, unto God, for me,

31 That I may be delivered from the unbelievers, in Judea, and that my service, in Jerusalem, may be acceptable to the saints,

32 That I may return, in joy, unto you, thru the will of God, and may be refreshed, with you.

33 And the God of peace, with you all. Amen.

*The common translation has it, if first I shall be somewhat filled with your company. And I suppose that this rendition gives the general idea very well. But in my rendition, I have given the lexicon meaning of the words.

ROMANS.

CHAPTER XVI.

1 And I commend, unto you, Phebè, our sister, who is a servant of the church in Kinchreà,

2 That ye should receive her, in the Lord, as becometh saints, and assist her, in any business, among you. For she hath been a helper of many and of myself also.

3 Salute Priscilla and Aquilla, co-workers with me, in Christ Jesus,

4 Who, for my life, have substituted their own works; to whom not I only am grateful, but also all the churchés of the Gentiles,

5 And the church, in their house. Salute Epanetus, my well beloved, who is the first fruit of Achaïa, unto Christ.

6 Salute Maria, who bestowed much, upon us.

7 Salute Andronicus, my beloved, and Junia my kinsman, and my fellow captives, who are esteemed, among the apostles, who, also, embraced Christ, before me,

8 Salute Amplias, my beloved in the Lord.

9 Salute Urbanus, our fellowlaborer in Christ, and Stachus my beloved.

10 Salute Apellè approved, in Christ. Salute the houshold of Aristobulus.

11 Salute Herodion, my kinsman. Salute the houshold of Narcissus, those being in the Lord.

12 Salute Tryphena and Tryphosa laboring in the Lord. Salute Persis the beloved, who labored much, in the Lord.

13 Salute Rufus, the elect, in the Lord, and his mother and mine.

14 Salute Asyncriton, Phlegon, Hermas, Patrobas, Hermes and the brethren, with them.

15 Salute Philologus and Julia, and Nerèa and her sister, and Olympas and all the saints, with them.

16 Salute eachother with a holy kiss. The churchés of Christ salute you.

17 And I exhort you, brethren to mark them making divisions and

scandal contrato the teaching, ye have learned, and avoid them.

18 For such serve not our Lord Jesus Christ, but their own belly; and by word goodness and eulogies, deceive the hearts of the simple.

19 For your obedience has been manifested unto all. Therefore I congratulate this, in you, and I wish you to be wise, in good; foolish, in evil.

20 And the God of peace will speedily destroy satan, under your feet. The grace of our Lord Jesus Christ, with you all.

21 Timothy, my coworker, and Lucius and Jason and Sosipater, my kinsman salute you.

22 I salute you. Tertius wrote this epistle, in the Lord.

23 Gaius, my guest,* and of the whole church, saluteth you. Erastus, the housholder, salutes you, and brother Quartus.

24 The grace of our Lord Jesus Christ with you all. Amen.

25 Now to him able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery secreted thru eternal agés,

26 But now manifested, thru the scriptures of the prophets, according to the order of the eternal God, in the obedience of faith made known, unto all nations.

27 To the only wise God, thru Jesus Christ, to whom the glory, into the agés. Amen.

Written, to the Romans, from Corinth, by Phebè, a servant of the church, in Kenchrea.

*In the other translation, guest is rendered *host*. The Greek word is *Xenos* pronounced *Zenos*, and its interpretation, in the lexicon, is a guest, with whom bonds of mutual friendship and hospitality have been contracted, sanctioned by solemn rights, a foreigner, a foreign soldier, foreigner, stranger, a new — uncommon, that causes astonishment.

The First Epistle of Paul to the CORINTHIANS.

CHAPTER I.

1 PAUL, an apostle called of Christ Jesus, thru the will of God, and brother Sothenès.

2 To the church of God, which in Corinth, the sanctified, in Christ Jesus, called saints, with all those employing the name of our Lord Jesus Christ, in every place, theirs and ours.

3 Grace, unto you, and peace, from God, our father, and the Lord Jesus Christ.

4 I thank God, always, for you, for the grace of God given you, in Christ Jesus,

5 That, in every thing, ye are enriched, in him, in all utterance and knowledge,

6 As the testimony of Christ was confirmed, in you,

7 So that ye lacked no gift, awaiting the revelation of our Lord Jesus Christ,

8 Who will also confirm you, unto the end, blameless, in the day of the Lord Jesus Christ.

9 God faithful, by whom ye were called, into the fellowship of his son, Jesus Christ, our Lord.

10 And I beseech you, brethren, thru the name of our Lord Jesus Christ, that ye all speak the same thing, and no division be among you, and that ye be united in this mind and in this knowledge.

11 For, it hath been declared, to me, concerning you, my brethren, by those, from Chloë's house, that contentions are among you.

12 And I say this, that every one of you saith: I am truly of Paul, and I of Appollo, and I of Kephass, and I of Christ.

13 Is Christ divided? Was Paul crucified for you? Or were ye baptized into Paul's name?

14 I thank God that I baptized none of you, if not Krispus and Gaius,

15 That noone might say that I baptized, into my own name.

16 And also I baptized the hous-

hold of Stephan. I remember not if I baptized anyotherone.

17 For Christ sent me not to baptize, but to evangelize, not in the wisdom of speech, that the cross of Christ may not be wounded.

18 For, the preaching of the cross is foolishness, to those perishing; but to us saved, it is the power of God.

19 For it hath been written, I will destroy the wisdom of the wise, and reject the understanding of the intelligent.

20 Where the wise? where the scribe? where the disputer of this age? Will not God foolmake the wisdom of this world?

21 For, when, in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of preaching, to save the believing.

22 For, when the Jews require a sign, the Greeks also seek wisdom,

23 We preach Christ crucified, to the Jews verily a scandal, and, to the Greeks, foolishness.

24 And, to them truly called Jews and Greeks, Christ, the power of God and the wisdom of God.

25 For the foolishness of God is wiser, than men, and the weakness of God, is stronger, than men.

26 For you see your calling brethren, that not many wise, not many mighty, not many noble according to the flesh.

27 But God hath chosen the foolish of the world, that he might overcome the wise. And God hath chosen the weak of the world, that he might overcome the strong,

28 And the ignoble of the world and the dispised God hath elected, and things not being, that he might overcome things being,

29 That all flesh might not glory, in the presence of God.

30 But ye are of him, in Christ Jesus, who, of God, hath become. unto us, wisdom, from God, right-

I. CORINTHIANS.

eousness and sanctification and redemption,

31 That, as it hath been written, He glorying, glory he in the Lord.

CHAPTER II.

1 AND I coming unto you, brethren, came not with excellency of speech, nor wisdom, gospelizing, unto you, the testimony of God.

2 For, I determined to know nothing, among you, if not Jesus Christ and him crucified.

3 And I was with you, in weakness and in fear, and in much trembling.

4 And my word and my preaching not in inviting words of human wisdom, but in the demonstration of the spirit and of power,

5 That your faith may not be, in the wisdom of man, but, in the power of God.

6 And we speak wisdom, unto the perfect; but not the wisdom of this age, nor of the princes of this age coming to naught:

7 But we speak the wisdom of God, in a ministry, the hidden, which God aforeordained, before the ages, unto our glory,

8 Which no one of the princes of this age knew. For, if they had have known, they would not have crucified the Lord of glory.

9 But, as it hath been written: Eye hath not seen, and ear hath not heard and it hath not entered the heart of man, what God hath prepared, for those loving him.

10 And God hath revealed, unto us, by his spirit. For the spirit searcheth all, and the deep things of God.

11 For who of men knoweth the things of a man, if not the spirit of man, which in him? So, also, the things of God knoweth no one, if not the spirit of God.

12 And we have not received the spirit of the world, but the spirit, which is of God, that we may know what are freely given us of God,

13 Which, also, we speak, not in the words taught of human wisdom, but in those taught of the holy spirit,

we comparing spiritual with spiritual.

14 The animated* man receiveth not the things of the spirit of God, for they are foolishness to him, and he can not know, for they are discerned spiritually.

15 And the spiritual truly judgeth all, he is judged of no one.

16 For who hath known the mind of the Lord, who hath counselled him? But we have the mind of Christ.

CHAPTER III.

1 AND I, brethren, could not speak to you, as spiritual, but as carnal, as babes, in Christ.

2 I have fed, you with milk and not with meat. For, hitherto, ye have not been able, but even now are ye unable,

3 For ye are fleshly. Where zeal and strife, and divisions are among you, are ye not fleshly? and walk ye not according to man?

4 For, when one can say, I am truly of Paul, and another, of Apollos are ye not fleshly?

5 Who, therefore, is Paul, and who is Apollos, but ministers, by whom ye have believed? as God also hath given to each one.

6 I have planted, Apollos hath watered, but God increased.

7 So then he planting is nothing, nor he sowing, but God increasing.

8 So, he planting and he watering is one. And each one shall receive his own reward, according to his own labor.

9 For we are God's co-workers, God's husbandry, God's habitation.

10 According to the grace of God given me, as a wise architect I have

* In the common version this is rendered, the natural man. It figuratively probably has that sense. The Greek word is *psuchikos*, the adjective of the noun *psuchè*. It is rendered, in the lexicon, of, or pertaining to, life, or to the soul, having life, animated, spiritual, corporeal. It is here evidently applied to man, as a mere animal, without any reference to his future, or spiritual existence.

CHAPTER IV.

laid the foundation, and another superstructeth. And eachone see how he superstructeth.

11 For noone can lay another foundation, beside this laid, which is Jesus Christ.

12 And, if anyone buildeth upon this foundation, gold, silver, precious stones, wood, hay, stubble,

13 The work of eachone shall be shown, for the day will declare it; for it will be revealed by fire, and each one's work will be tried, the kind, the fire shall assay it.

14 If anyone's work remaineth, which he hath superstructed, he shall receive reward.

15 And, if anyone's work shall be burned, he shall loose, but himself shall be saved, and yet, as thru fire.

16 Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?

17 If anyone defileth the temple of God, God defileth him. For the temple of God is good, which you are.

18 Deceive not anyone himself. If anyone, among you, seemeth to be wise, become he a fool, that he may become wise.

19 For the wisdom of this world is foolishness, before God. For, it hath been written; he having taken the wise, in their craftiness.

20 And, again: The Lord knoweth the reasonings of the wise, that they are vaine.

21 Therefore, glory noone, in men, for all things are yours;

22 Whether Paul, whether Apollos, whether Cephas, whether the world, whether life, whether death; whether things present, whether coming, all are yours,

23 And ye are Christ's, and Christ, God's.

CHAPTER IV.

1 A man should so account us, as the ministers of Christ, and stewards of God's mysteries.

2 And the rest, it is required, of

stewards, that eachone should be found faithful.

3 And, to me, it is the least, that I should be judged of you, or of a human day.* But I judge not myself,

4 For I know nothing, of myself. But, in that, I am not justified. And he judging me, is the Lord.

5 Therefore, judge ye nothing before the time, until the Lord shall come, who, also, shall enlighten the hidden things of darkness; and shall manifest the counsels of the hearts; and then the approbation of God shall be unto eachone.

6 And these, brethren, I have transfigured, to myself, and Apollos, for you, that ye may learn, in us, not to think beyond what hath been written, that noone of one should be envious one against another.

7 For, does anyone examine himself? And what hast thou, which thou hast not received? Why gloriest thou, as not receiving?

8 Ye are now filled, ye are now enriched, ye have reigned without us, and I wish ye might reign, that we, also, may coreign, with you.

9 For, I suppose that God hath exposed us, the apostles last, as dead, that we might become a theater to the world, and to angels, and to men.

10 For we *are* fools, thru Christ, but you *are* wise, in Christ. We weak, but you strong; you glorious, but we dishonorable.

11 Unto this present hour, we also hunger, and thirst, and are unclothed

*In the common translation, it is by man's judgment, and it seems that this should be the reading. But the Greek word is *ēmérās*, which is the genative, their possessive case of *ēmérā*. And *ēméra*, *améra*, *ēméré*, different dialects of the same word, is rendered, in the lexicon, the day, daylight, lifetime, life, good luck, prosperity, happiness. My opinion is that the apostle meant the natural life, or wisdom of man. But I have given the facts and my own opinion and leave it with the reader to judge for himself.

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and are buffeted, and have no certain dwelling.

12 We are fatigued, laboring, with our own hands. Being, reviled, we bless, being persecuted, we suffer,

13 Being slandered, we intreat. We have become the filth of the world, the offscouring of all, until now.

14 I write not these shaming you, but, as beloved children, I admonish.

15 For, if ye have, in Christ, myriads of pedagogs, but not many fathers; for, in Christ Jesus, I have begotten you, thru the gospel.

16 Wherefore, I beseech you, become ye imitators of me.

17 Therefore, I have sent Timothy, to you, who is my beloved and faithful son, in the Lord, who will show you my ways, in Christ, as I teach every where, in every church.

18 And some hiss, as tho I would not come unto you.

19 But I shall go unto you shortly, if the Lord should will, and shall know not the speech of the hissing, but the power.

20 For the kingdom of God, not in word, but in power.

21 What will ye? Shall I come to you with a rod, or in love and the spirit of meekness?

CHAPTER V.

1 LEWDNESS is commonly reported, among you, and such lewdness, as is not named, among the Gentiles, that one should have his father's wife.

2 And are ye not boasting, and should ye not rather have mourned, that he having done this work might have been taken from your midst?

3 For I verily, as absent, in body, but present, in spirit, have judged already, as present, him having committed this,

4 In the name of our Lord Jesus Christ and of my spirit, you being assembled with the power of the Lord Jesus Christ,

5 To deliver such an one to Satan, unto the destruction of the flesh, that the spirit may be saved, in the day of the Lord Jesus.

6 Your boasting not good. Know ye not that a little leaven leaveneth the whole lump?

7 Outcleanse, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For, also, Christ, our passover, hath been sacrificed, for us.

8 Therefore we festivate, not in old leaven, nor in the leaven of malice and wickedness, but in the unleaven of sincerity and truth.

9 I have written, to you, in this epistle, not to associate with fornicators.

10 And not wholly with fornicators of this world, nor with the covetous, nor extortioners, nor idolaters, for, then, ye will need to go out of the world.

11 And now I have written unto you not to associate, if any brother is adulterous, or fornicatous or covetous or an idolater, or a railer, or a drunkard, or extortioner, with such, not to eat.

12 For, why should I judge those without? Judge ye not those within?

13 And God judgeth those without. And ye expel the wicked from among yourselves.

CHAPTER VI.

1 ANYONE of you having a controversy against another, *hath* he courage to be judged before the unjust, and not before the good?

2 Know ye not that the good shall judge the world? And, if the world shall be judged, by you, are you unworthy of the judgments of the smallest matters?

3 Know ye not that we shall judge angels? Why not then life affairs?

4 If, then, ye have truly the judgments of life affairs, will ye appoint those disesteemed in the church?

5 I speak to your shame. *Is it* so that a wise one not among you, who can judge between his brethren?

6 But brother is accused by a brother, and that, before unbelievers.

7 Now, therefore, verily, a fault is among you, somewhere, for ye have

CHAPTER VII.

lawsuits, with eachother. Why not rather suffer ye wrong? Why are ye not the rather defrauded?

8 But ye wrong and defraud, and these *things* to brethren.

9 And know ye not that the unjust shall not inherit the kingdom of God. Be not deceived, fornicators, nor idolaters, nor adulterers, nor effeminate, nor selfabusers,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.

11 And some were such. But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of God.

12 To me, all are lawful, but all are not usful; to me, all are lawful but I will not be controled by anyone.

13 Meats, for the belly, and the belly, for meat. And God will destroy both, it and them. And the body not for lewdness, but for the Lord, and the Lord for the body.

14 And God hath also araised the Lord and will araise us, by his power.

15 Know ye not that your bodies are members of Christ? Taking, therefore, the members of Christ, shall I make them the members of a harlot? May it not be?

16 Or know ye not that he joined to a harlot is one body? For, he saith The two shall be one body.

17 And he joined to the Lord is one spirit.

18 Avoid lewdness. Every sin, a man may commit, is without the body, but he fornicating, sineth against his own body.

19 Or know ye not that your body is the temple of the holy spirit, which ye have from God, and ye are not your own?

20 For ye are bo't with a price. Therefore, glorify God, in your body, in your spirit, which are God's.

CHAPTER VII.

1 AND, about what ye wrote, unto me, Good for a man not to touch a woman.

2 But as to lewdness, eachone should have his own wife, and every woman should have her own husband.

3 Render the mankind affection, to the woman, and the woman, likewise, to the man.

4 The wife ruleth not her own body, but the husband. And so also, the man ruleth not his own body, but the wife.

5 Defraud ye not eachother, if not in something of sympathy for a time, in fasting and prayer, and, for this, ye may assemble again, that Satan may not tempt you, thru your incontinency.

6 And I say this, thru indulgence and not by command.

7 For I will all men to be also as myself. But everyone hath his own gift from God, who verily, in this and who in this manner.

8 And I speak to the maidens and the bewidowed; it is good, for them, if they should abide, also, as I.

9 But, if they have not self command, marry they; for it is better to in manner marry, than to burn.

10 And to the married, I announce not, but the Lord, that the woman should not be separated, from the man.

11 And, if, also, she should be separated, remain she unmarried, or be reconciled to the man.

12 And, to the others, I say, not the Lord, if any brother hath a wife, an unbeliever, and she chooseth to dwell with him, dismiss her not.

13 And a woman, who hath a man, an unbeliever, and he desireth to dwell with her, dismiss she him not.

14 For the unbelieving man is sanctified, by the believing woman; and the unbelieving woman is sanctified, by the believing man; else your children are unclean; but now are holy.

15 But, if the unbelieving, will depart, depart he. A brother, or a sister is not enslaved, by such. But God hath called us to peace.

16 And what knowest thou, woman,

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if thou shalt save thy man? or what knowest thou, man if thou shalt save thy woman?

17 So, if God hath not divided, to eachone, as the Lord hath called each one, so walk he. And so I ordain, in all the churchés.

18 Is anyone called, being circumcised? become he not uncircumcised. Is anyone called in uncircumcision? become he not circumcised.

19 The circumcision is nothing, and the uncircumcision is nothing; but the keeping of the commandments of God.

20 In what anyone shall be called, abide he, in that calling.

21 Shouldest thou be called a servant? trouble it not thee. But, if also, thou canst become free, remain so.

22 For he, a servant, having been called, in the Lord, is the Lord's liberated. So, also he free having been called is Christ's servant.

23 Ye have been bought, with a price. Become ye not the servants of men.

24 Brethren, eachone, in what he hath been called, in that, remain he, with God.

25 And, as to the virgins, I have not the Lord's commandment, but I give an opinion, as commiserated of the Lord to be faithful.

26 Therefore, for present necessity, I suppose it good for a man to be, as he is.

27 If given to a woman, seek not a release. If free from a woman, seek not a woman.

28 And, if thou, also, shouldest marry, thou hast not sinned. And, if a virgin should marry, she has not sinned. But such shall have affliction, in the flesh. But I spare you.

29 But I say this brethren, the time short; the rest is, that they, also, having women, be as tho' having not.

30 And they weeping, as not weeping; and they rejoicing, as rejoicing not; and those buying, as not possessing;

31 And they using this world, as not abusing; for the fashion of this world disappareth.

32 And I wish you not to be care-burthened. He unmarried regardeth the things of the Lord, how he propitiateth the Lord.

33 And he married regardeth the things of the world, how he pleaseth the woman.

34 The woman and the virgin differeth. The unmarried regardeth the things of the Lord, that she may be holy, in body and spirit. And she married regardeth the things of the world, how she can please the man.

35 And I say this, for your profit, not that I may cast a snare upon you; but for a graceful bearing a dilligence for the Lord undistractedly.

36 And if anyone designeth to behave unseemly towards his virgin, if the youthful bloom should be passed, and he is compelled to do, do he what he willeth, he sinneth not, they should marry.

37 And whoso standeth steadfast, in heart, not having compassion, but hath power over his own will and hath determined this, in his heart, to keep his virgin, he doeth rightly.

38 And he marriage giving doeth well, and he not marriage giving doeth better.

39 The woman is bound, by the law, for what time the man may live. But, if her man should die, she is free to be married, to whom she willeth; only in the Lord.

40 But she is happier, if she should so remain, according to my opinion. And I also seem to have the spirit of God.

CHAPTER VIII.

1 AND, as to idolofferings, we know that we all have knowledge. Knowledge inflateth, but love edifieth.*

* In most of the translations this is rendered charity. The Greek word is *agape*, which is their common word signifying that natural affection of the heart, towards whatever object it may be exercised, which we call love. For-

CHAPTER IX.

2 And, if anyone thinketh that he knoweth anything, as yet, he knoweth nothing, as he ought to know.

3 If anyone loveth God, he is known of him.

4 Therefore, concerning the eating of idolofferings, we know that the idol is nothing to the world, and that noöther God is, if not one.

5 For, altho, they, also, are, called God's, whether in the heaven, or upon the earth, as Gods many, and Lords many are ;

6 But, to us, one God, the father of all, and we, in him, and one Lord Jesus Christ, by whom all, and we, by him.

7 But this knowledge not in all. And some, in conscience of the idol, until now, eat it, as idoloffering, and their conscience being weak is defiled.

8 And meat commendeth us not to God. For, if we eat, we abound no more. If we eat not, are we the worse ?

9 But see, lest this your power should become a stumble, to the weak.

10 For, if anyone should see thee having knowledge, sitting, at table, in an idol temple, will not his conscience being weak, be established to eat idol offerings ?

11 And, by the knowledge, a brother being weak for whom Christ died, many perish.

12 And sinning so, against the brethren, and wounding their weak conscience, ye sin against Christ.

13 Wherefore, if meat scandalizeth my brother, I will not eat flesh, thru life, that I may not scandalize my brother.

CHAPTER IX.

1 AM I not an apostle ? Have I not merly charity had a broader significance. It is now generally understood to mean that natural affection of the heart inducing people to exercise humanity and almsgiving, towards the poor, destitute, the sick, and distressed. It is therefore wholly improper to render it charity.

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seen Jesus Christ the Lord ? Are not ye my work, in the Lord ?

2 If I am not an apostle, unto others, yet certainly I am, unto you ; for ye are the seal of my apostleship, in the Lord.

3 My apology to those questioning me is this :

4 Have we not power to eat and drink.

5 Have we not the power to convert a sister woman, as also the other apostles, and the brethren of the Lord and Kephas ?

6 Or only I and Barnabas, have not we power not to work ?

7 Who soldiereth, at his own expensés ? Who planteth a vinyard, and eateth not its fruit ? Or who feedeth a flock, and eateth not the milk of the flock ?

8 Say not I these, as a man ? or sayeth not the law the same ?

9 For it hath been written, in the law of Moses, Thou shalt not muzzle the treading ox. Doth not God take care of oxen ?

10 Or saith he *this* wholly for us ? For, for us it was written, that he plowing should plow in hope, that *he* threshing, in hope, may partake his own hope.

11 If we have sown, for you, spirituals, ought we not to reap largely your carnals ?

12 If others exercise power over you, not we rather ? but we have not used this power. But we forbare all things, that we may not give any wound to the gospel of Christ.

13 Know ye not that they administering the consecrated, eat of the temple ? they waiting at the altar, partake from the altar ?

14 And so the Lord hath ordained, to those preaching the gospel, to live of the gospel.

15 And I have used none of these things. I have not written these *things* that it may so happen unto me. For it would be better for me to die, than that anyone should make void my boasting.

16 For, if I evangelize, I have no

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boast, for necessity is laid upon me, and woe is to me, if I evangelize not.

17 For, if willing I do this, I have a reward. And, if unwilling, I have a stewardship intrusted.

18 What reward is then for me? that, evangelizing, I should make the gospel of Christ unexpensive, and not abuse my power, in the gospel.

19 For being free from all, I have enslaved myself to all, that I may gain the more.

20 To the Jews, I become as a Jew, that I may gain the Jews. To those, under the law, as under law, that I may gain those, under the law.

21 To the lawless, not being lawless to God, but lawful to Christ, that I may gain the lawless.

22 To the weak, I become as weak that I may gain the weak. I have become all, to all, that, every way, I may save some.

23 And I do this for the gospel, that I may become a copartaker of it.

24 Know ye not that they running, in the race, they all truly run, but one taketh the prize? So run ye, that ye may receive.

25 And everyone striving, is temperate, in all. They verily that they may obtain a corruptable crown; but we, incorruptable.

26 Wherefore, I so run, not as uncertainly. I so fight, not as beating the air.

27 I govern and enslave my body, lest, having preached to others, myself should become rejected,

CHAPTER X.

1 AND I desire, brethren, you not to be ignorant that all our fathers were, under the cloud, and *all* passed thru the sea,

2 And were all baptized, into Mosés, in the cloud, and in the sea,

3 And all ate the same spiritual food,

4 And all drank the same spiritual drink. For they drank of the spiritual rock following, which rock was Christ.

5 But with many of them, God was

not pleased; for they were overthrown, in the desert.

6 And these things become our types, in this, that we should not be desirous of evils, as they desired.

7 Nor be ye idolaters, as some of them. As it hath been written: The people sat down to eat and to drink, and arose to play.

8 Nor may we fornicate, as some of them fornicated, and fell, in one day, twenty three thousand.

9 Nor may we tempt Christ, as also some of them tempted and were destroyed of serpents.

10 Nor murmur ye, as some also of them murmured, and were destroyed, by the destroyer.

11 And all these happened unto them, types; and were written for our admonition, upon whom the ends of the age are come.

12 Wherefore, he thinking to stand, see he that he falleth not.

13 Temptation hath not befallen you, if not human. But God faithful who will not suffer you to be tempted, above what you can bear; but will, with the temptation, also make the escape.

14 Wherefore, my beloved, flee idolatry.

15 I speak as, unto wise. Judge ye what I say.

16 The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?

17 For one bread, one body, we are many. For we all partake of the one bread.

18 Behold ye Israel, after the flesh? Are not they eating the sacrificés, partakers of the altar.

19 What say I then? that the idol is anything? or the idoloffering anything?

20 But that, what the Gentiles sacrifice, they sacrifice to demons, and not to God?

21 Ye can not drink the Lord's cup and the cup of demons. Ye can

CHAPTER XI.

not partake the Lord's table, and the table of demons.

22 Or provoke we the Lord to emulation? Are we stronger than he?

23 All things are lawful for me; but all not expedient. All are lawful for me, but all not convenient.

24 Seek noone his own; but every one that of the other.

25 Eat everything sold in the shamble, questioning nothing, for conscience's sake,

26 For the earth is the Lord's and its fullness.

27 If anyone of the believing should invite you, and ye desire to go, eat all set before you, questioning nothing, for conscience's sake.

28 And if anyone should say, this is an idoloffering, eat not on account of him showing and conscience. For the earth is the Lord's and its fullness.

29 I say conscience, not of thyself, but of another. For why is my liberty judged, by another's conscience?

30 And if I, by grace, partake, why am I blasphemed, for what I bless.

31 Therefore, if ye eat, or drink, whatever ye do, do all for the glory of God.

32 Become not haughty, to the Jews and the Greeks and the church of God,

33 As I also please all, in all things, not seeking my own profit, but that of the many, that they may be saved.

CHAPTER XI.

1 BECOME ye imitators of me, as I also of Christ.

2 And I approve you, brethren, that ye remembered all my things and kept the ordinances, as I have given them, unto you.

3 And I wish you to know that Christ is the head of every man.

4 Every man praying or prophesying, having the head covered, shameth his head.

5 Every woman praying or prophesying, the head uncovered, shameth her head. For it is the same also, in that, *as she* shaven.

6 For if a woman should be uncovered, be she shorn. And, if shameful for a woman to be shorn, or shaven, be she covered.

7 For a man verily ought not to cover the head, he also being the glory and deputy of God.

8 For the man is not of the woman, but the woman of man.

9 For also the man was not created, for the woman; but the woman, for the man.

10 For this, the woman should have power upon the head, on account of the angels.*

11 But the man, not without the woman, nor the woman, without the man, in the Lord.

12 For, as the woman *is* of the man, so the man thru the woman, and all things of God.

13 Judge among yourselves: Is it proper that a woman should pray to God?

14 Or does not nature herself teach you that if a man *has* verily hair,† it is a dishonor to him.

15 But, if a woman *has* hair, it is a glory to her, for it is given to her for a cloak.

16 And, if anyone desires to be contentious, we, nor the churches of God, have any such cohabitation.

* The word angel, *aggelos*, Greek pronounced *angelos*, in all cases, whether from God to man, or from man to man meant a messenger, an ambassador &c.,. It probably here means the church officers, and is altogether of temporal signification.

† The common translation has it, *if a man have long hair* &c. I have translated, word for word, exactly as the Greek is. The word hair, in the Greek is *kōmē*, which is *kōma* in the plural, and *kōma* is here used. The definition of *kōmē*, in the lexicon is, the hair of the head, the leaves of the trees, grass, the comet's tail. The Greek word gives no intimation, if the hair is long, or short, thick or thin. It is the same word, in the latin, with the same meaning, only the latin is written *coma*, our c being their k.

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17 And declaring that ye assemble and so eat he the bread and drink the cup :
not for the better, but for the worse, I can not praise you.

18 For, verily, when first ye being assembled, in the church, I hear divisions to exist among you. And I partly believe it.

19 For it is necessary also that emulation should be among you, that the tried may become apparent among you.

20 Therefore, you being assembled in the place, it is not to eat the Lord's supper;

21 For eachone, who is verily hungry and who is thirsty, in eating, aforesaid, taketh his own supper.*

22 For have ye not houses, in which to eat and drink, or despise ye God's church, and shame those not having? Shall I praise you in this? I praise you not.

23 For I have received, from the Lord, what I also delivered, unto you, that the Lord Jesus, in the night, in which, he was betrayed, took bread,

24 And having blessed, he broke and said, Take ye, eat, this is my body broken, for you. This do ye, in my remembrance.

25 Likewise, also, the cup, after supper, saying, this cup is the new testament, in my blood, this do, whenever ye drink, in my remembrance.

26 For, whenever ye shall eat this bread and drink this cup, ye declare the Lord's death, until he shall come.

27 Wherefore, whosoever shall eat this bread, or drink the cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 And examine a man himself,

*The Greek word *deipnon* meant the first meal, breakfast, evening meal, food, victuals, supper, a feast, an entertainment. What the apostle here meant to injoin undoubtedly was that each churchmember should not go hungry and thirsty to the communion, whereby they would be liable to eat and drink to excess, and make the communion a season of reveling.

29 For he eating, and he drinking unworthily, not discriminating the Lord's body, eateth and drinketh condemnation to himself.

30 For this, many, among you, are weak and sick, and some sleep.

31 For, if we examine ourselves, we should not be judged.

32 But, being judged, we are disciplined of the Lord, that, with the world, we may not be condemned.

33 Wherefore, my brethren, being assembled to eat, await each other.

34 And, if anyone hungereth, eat he at home, that you may not assemble into condemnation.

CHAPTER XII.

1 And concerning spiritualities, brethren, I wish you not to be ignorant.

2 For ye know that ye were Gentiles, being carried to dumb idols, wherever ye were led.

3 Wherefore, I inform you, that no one speaking, by the spirit of God, calleth Jesus accursed. And no one can call Jesus, Lord, if not by the holy spirit.

4 A diversity is of gifts, and the same spirit.

5 And a diversity is of favors, and the same Lord.

6 And a diversity is of operations, and the same God is, working all, in all.

7 And the manifestation of the spirit is given, for profit.

8 For, verily, by the spirit, the word of wisdom is given to one, and, to another, the word of knowledge, by the same spirit,

9 And, to another faith, by the same spirit. To another the gifts of healing, by the same spirit.

10 And, to another working of miracles, and, to another, prophecy, and, to another, the discerning of spirits, and to another the interpretation of tongues.

11 And all these work to one and the same spirit, giving, to eachone, his own as he willeth.

CHAPTER XIII.

12 For, as the body is one, and hath many members, and all the members of this one body, being many, are our body; so, also, Christ.

13 For, by one spirit, we all have been baptized, into one body, whether Jews, or Greeks, or servants, or free, and have all drunk into one spirit.

14 For the body, also, is not one member, but many.

15 If the foot should say, because I am not the hand, I am not of the body, Is it not of the body?

16 And, if the ear should say because I am not the eye, I am not of the body, Is it for this, not of the body?

17 If the whole body, an eye, where the hearing? If all hearing, where the smelling?

18 And now, God hath set the members, everyone of them, in the body, as he hath pleased.

19 And, if all had been one member, where the body?

20 And now, truly, the members many, and the body one.

21 And the eye can not say to the hand, I have no need of thee, nor again the head, to the feet, I have no need of you.

22 But the members of the body appearing to be feeblers are much more necessary.

23 And those of the body, we esteem to be the less honorable, upon these we bestow more abundant honor. And our uncomely have more abundant comeliness.

24 And our comely have not need, but God hath tempered the body together, giving the more abundant honor to the wanting,

25 That no schism should be, in the body, but the members should care, everyone, for the others.

26 And, if one member suffers, all the members sympathize. If one member is honored, all the members rejoice together.

27 And ye are Christ's body, and members, among the parts.

28 And God verily hath appointed some, in the church; first apostles;

secondly, prophets; thirdly, teachers; afterwards, powers; thru gifts of healing, helps, governments, nationality of tungs.

29 Not all apostles, not all prophets, not all teachers, not all miracles.

30 Have all the gifts of healing? do all speak with tungs? do all interpret?

31 But seek ye the better gifts. And yet I show, unto you, a better way.

CHAPTER XIII.

1 If I speak with the tungs of men and angels, and have not love, I become sounding brass, or shouting symbol.

2 And, if I have prophecy, and know all mysteries, and all knowledge; and, if I have all faith, so as to remove mountains, and have not love, I am nothing.

3 And, if I should feed all my goods, and if I should give my body to be burned, and have not love, I am not profited.

4 Love longendureth, is kind; love boasteth not; love vaunteth not, is not inflated,

5 Missbehaveth not, seeketh not her own things, irritateth not, thinketh not evil,

6 Rejoiceth not, in injustice, but sympathize, with truth,

7 Beareth all, believeth all, hopeth all, endureth all.

8 Love never degenerateth. But if prophecies, they shall become neglected; if tungs, they shall cease; if knowledge it shall vanish.

9 For we know, in part; and we prophecy, in part.

10 But, when the end shall come, then that of part shall be neglected.

11 When I was a child, I spake as a child, I understood, as a child, I tho't, as a child. But, when I became a man, I neglected the things of a child.

12 For, as yet, we behold, thru a mirror,* in an enigma, but then face

* This passage I believe has uniformly, been rendered, for now we see thru a glass darkly, which is undoubtedly,

to face. Hitherto, I know, in part; but, then I shall know, as, also, I shall be known.

13 And, now, hope,† faith, love, these three. And the greatest of these, love.

CHAPTER XIV.

1 PERSUE love, and seek spirituals; and rather that ye may prophecy.

2 For he speaking, with a tung, speaketh not to men, but to God.

3 And he prophesying, speaketh edification and exhortation and comfort to men.

4 He speaking with a tung, edifyeth himself, and he prophesying edifyeth the church.

5 And I wish you all to speak, with tungs, and rather that ye may proph-

understood to mean a looking glass. Glass was not known till many hundred years, after Paul's day. Mirrors, made of burnished steel, brass, silver, &c., were the only reflectors known in those days. Ainigma, in the Greek lexicon, is defined, an enigma, a covered allusion, an ambiguous, obscure, or unintelligible saying, or expression. And isoptron, or eisoptron, a mirror, is from the verb, eisōraō, to look at, behold, contemplate, behold with respect, reverence, or admiration, admire, to look on.

† The apostle has arranged these words wrong, for hope is a lesser action of the mind, than faith, and faith, than love, and the apostle, here evidently meant to make a progressive series of the mental faculties and propensities. And it is a standard principle of our language, if the series is cumulative, to commence with the minor member of the series; if diminutive, with the major. And noōne will pretend that hope is a greater propensity, than faith; for we hope continually, for things, in which we have little, if any faith. In the Greek, the comparative, meizōn, of the adjective, mēgas is used. It might have been the custom, in Greek, to use the comparative degree, where three distinct things were compared, but it is contrary to our idiom. I have, therefore, followed the other translators, and used the superlative.

esy. For he prophesying is greater than he speaking with tungs, if he should not interpret, that the church may receive edification.

6 And now, brethren, if I should come, unto you, speaking tungs, what shall I profit you, if I shall not speak to you, in revelation, or in knowledge or in prophecy, or in doctrine?

7 And mere lifeless things giving a sound, whether pipe, or harp, if it should not give a distinction, in the sounds, how can it be known what is piped, or what harped?

8 For, if, also, the trumpet should give an uncertain sound, who shall be prepared, for the battle?

9 So, also, if ye, by the tung, give not a clear speech, how shall the spoken be known? For ye shall speak into the air.

10 Tho so many kinds of voices are, in the world, yet noōne is unharmonious.

11 If, therefore, I can not understand the power of the voice, I am a foreigner, to the speaker, and he speaking, a foreigner, to me.

12 So also ye, as ye are zealous of spirituals, seek the edification of the church, that ye may excell.

13 Therefore, he speaking, in a tung, pray he that he may excell.

14 For, if I pray, in a tung, my spirit prayeth, but my thot is unfruitful.

15 What, therefore, is it? I will pray, in spirit, and I will pray, also, in thot.

16 For if thou shouldest bless, in the spirit, how shall he filling the place of the unlearned say the amen, upon they thanks.*

17 For thou verily givest thank well, but another may not beedified.

18 I thank my God, speaking with tungs more than you all.

19 But in the church I chouse five

* The apostle here means the pronouncing a blessing upon any occasion, and formerly, it was undoubtedly the custom, at the close, for all present to say amen. And the practice is not now wholly abandoned.

words to be spoken with the understanding, that I may teach others also, than myriads of words, in a tung.

20 Brethren, become not children, in understanding; but, in evil, be children; but, in understanding, adults.

21 In the law, it hath been written, That, with other tungs and other lips I will speak to this people, and then they will not hear me, saith the Lord.

22 Wherefore, tungs are a sign, not to the believing, but to the unbelieving. But prophecy is not for the unbelieving, but for the believing.

23 If, therefore, the whole church should assemble, in one place, and all speaking, with tungs, and the ignorant or unbelieving should enter, would they not say that ye are deranged.

24 And, if all should prophecy, and a certain unbeliever, or ignorant, should enter, he is dispised, by all, he is judged by all.

25 And thus the secrets of his heart become manifest. And so falling, on the face, he will worship God, and will report that God is truly with you.

26 What, therefore, is it, brethren? when ye assemble, eachone of you hath a psalm, hath a doctrine, hath a tung, hath a revelation, hath an interpretation. All should be for edification.

27 If anyone should speak, in a tung, by two, or three at most, and, then, by turns, then one should interpret.*

28 And, if no interpreter, be he silent, in the church, and speak to himself and to God.

29 And two, or three prophets† may speak, and the others should judge.

* The meaning of this is undoubtedly that, in those churchés, some were generally present of different tungs, which would require an interpretation, so that the others might understand the spoken.

† The Greek word prophetēs means an interpreter of oracular responses, or one who interprets the words of a person under the effects of supernatural influence, the chiefpriest of an oracle,

30 And, if it should be revealed, to another sitting, be the first silent.

31 For ye may all prophecy, in turn, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not of confusion, but of peace, as in all the churchés of the saints.

34 Be the women silent, in your churchés, for they are not permitted to speak, but to be obedient, as, also, saith the law.

35 And, if they would learn anything, they should ask their own husbands, at home, for it is shameful for a woman to speak, in the church.

36 Or, came the word of God from you? or arrived it, unto you, only?

37 If anyone thinketh to be a prophet, or spiritual, acknowledge he what I wrote, unto you, that they are the commandments of the Lord.

38 But if any one is ignorant, be he ignorant.

39 Wherefore, brethren, covet not to prophecy, and forbid not to speak with tungs.

40 Be all things *done* decently and orderly.

CHAPTER XV.

1 AND I declare, unto you, the gospel, which I evangelized, unto you, and which ye have received, and in which ye stand,

2 By which ye may be saved, if ye retain the word, which I preach, unto you, if ye have not believed, in vain.

3 For I delivered unto you, at first, what I received; that Christ died for our sins, according to the scriptures;

4 And that he was buried and that he arose, on the third day, according to the scriptures;

5 That he was seen by Cephas, then by the twelve,

6 Afterwards, he was seen, at once, by over five hundred brethren.

7 Afterwards, by James, lastly, by all the apostles.

a soothsayer a prophet, a forrunner, or herald.

I. CORINTHIANS.

8 And last of all, he was seen by me also, as an abortion.* so, also, in Christ, shall all be enlivened.

9 For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God. 23 But eachone, in his own order: Christ the first fruit, afterwards, they Christ's, at his appearance.

10 But, by the grace of God, I am what I am. And his grace, in me, became not void; but I labored more abundantly than they all. Yet, not I, but the grace of God, which was, with me. 24 Then the end, when he shall deliver the kingdom, to God, the father, and shall have abandoned all rule, and all authority and power.

11 Therefore, whether I, or they, so we preach, and so ye believed. 25 For he must reign, until he shall put all enemies, under his feet.

12 And, if Christ is preached, that he arose, from the dead, how say some, among you, that no resurrection is of the dead? 26 The last enemy to be destroyed, death.

13 And if no resurrection of the dead is, then Christ hath not been araised. 27 For he hath subjected all things, under his feet. And, when it may be said that all have been subjected, it is manifest that he is excepted putting all, under him.

14 And, if Christ hath not been araised, our preaching, verily, vain, and your faith, also, vain. 28 And, when all shall be subjected, unto him, then also, the son, himself, shall be subjected to the subjecting all, unto him, that God may be all, in all.

15 And we, also, are found false witnessés of God, for we have testified, concerning God, that he araised Christ, whom he araised not. 29 Therefore, what will those do baptized for the dead, if the dead should never be araised? why, also, are they baptized, for the dead?

16 For, if the dead should not be araised, Christ hath not been araised. 30 And why are we periled every hour?

17 And, if Christ hath not been araised, your faith is vain; ye are yet, in your sins, 31 I protest, I die daily, for our exultation, which I have, in Jesus Christ, our Lord.

18 And verily those sleeping, in Christ, have perished. 32 If, according to man, I have become a beastfighter, at Ephesus, what advantage, to me, if the dead should not be araised? We may eat and drink, for, tomorrow, we shall die.

19 If, in this life only, we have hope, in Christ, we are of all men most pitiable. 33 Be ye not deceived; evil familiarities corrupt useful manners.

20 But now Christ hath been araised, from the dead, becoming the first fruits of those having slept. 34 Awake to righteousness and sin not, for some have not the knowledge of God. I speak to your shame.

21 For since, by man, the death; also, by man, the resurrection of the dead. 35 And some say, How are the dead araised? and, with what body come they?

22 For, as, in Adam, all have died, 36 Fool, what thou sowest is not enlivened, if it should not die.*

* In the common translation, it is rendered, one born out of due time, and I suppose that may be the figurative meaning. The Greek word is *ektrōmata*, an abortion, or untimely birth. I take the literal rendition, because it is not my business to make words, nor to give meaning to them.

* I believe people generally have a wrong notion of the growing operation of seeds, supposing that they die. The fact is this: that part of the grain, or seed, which forms flour, ferments and feeds the blade, or growing part,

CHAPTER IX.

37 And what thou sowest, thou sowest not the body, which shall be; but a naked kernal, if by chance of wheat, or of somother.

38 And God will give it a body, as he shall please, and, to each of the seeds, its own body.

39 All flesh not the same flesh: but verily, one flesh of men; another flesh of beast, another of fish, and another of birds.

40 And heavenly bodies, and earthly bodies! are, and the glory of the heavenly, one, and of the earthly, another.

41 But the glory of the sun, one, and the glory of the moon, another; And another glory of the stars, and star differeth, from stars, in glory.

42 So, also, the resurrection of the dead; it is sown, in corruption, it is raised, in incorruption;

43 It is sown, in dishonor; it is raised, in glory, it is sown, in weakness, it is raised, in power.

44 It is sown, a natural body; it is raised a spiritual body. A natural body is, and a spiritual body is.

45 As, also, it hath been written: The first man, Adam, became a living soul; the last Adam, an enlivening spirit.

46 But the spiritual, not first; but the breathing, afterwards, the spiritual.

47 The first man, of the earth, earthly; the second man, the Lord, from heaven.

48 Such as the earthly, the same, also, the earthly; and such as the heavenly, the same, also, the heavenly.

49 And as we have borne the image of the earthly; so, also, we shall bear the image of the heavenly.

50 And I say this, brethren, that flesh and blood can not inherit the kingdom of God,

till the roots strike into the ground and are able to draw, therefrom, the necessary support. This gives the deathly appearance to the kernel. The apostle here speaks figuratively.

BB

51 Behold, I declare to you a mystery: We verily shall not all sleep; but we shall all be be changed,

52 In a moment, in the twinkling of an eye, at the last trumpet: for it shall sound, and the dead shall be araised incorruptable, and we shall be changed.

53 For this corruption must assume incorruption, and this mortal must assume immortality.

54 And, when this corruption shall have assumed incorruption, and this mortal shall have assumed immortality, then the saying, the having been written shall come to pass, Death is upswallowed of victory.

55 Thou, death, where thy sting? thou, grave where thy victory?

56 The sting of death, sin; and the power of sin, the law;

57 But thanks to God giving us the victory, thru our Lord Jesus Christ.

58 Therefore, my beloved brethren become steadfast, immovable, always abounding, in the work of the Lord, knowing that your labor will not be vain, in the Lord.

CHAPTER XVI.

1 AND concerning the charity collection, for the saints, as I have ordered the churchés of Galatia, so, also do ye.

2 On the first sabbath everyone of you depart, by himself, treasuring what he can, that collections may not be made, when I shall come.

3 And when I shall come, whom-ever ye shall approve, by letters, those I will send to bring your favor, to Jerusalem.

4 And, if it should be proper, for me, also, to go, they shall go with me.

5 And I will come, to you, when I shall pass thru Macedonia; for I shall come thru Macedonia.

6 And I may, perhaps, abide, or, also, winter with you, that you may forward me, whenever I may go.

7 For I will not see you now, in my bypassing, but I hope to abide with you, some time, if the Lord should permit.

8 But I shall remain, at Ephesus, to everyone cōworking and collaborating.

9 For a great and effectual door hath opened, to me, and many opposed.

10 And, if Timothy should come, see ye that he becometh fearless, among you. For he worketh the work of the Lord, as, also, I.

11 Therefore, noōne should dispise him, but dismiss him, in peace, that he may come, unto me, for I except him, with the brethren.

12 And, concerning Apollos, the brother, I invited him to come, unto you, with the brethren; but his will was wholly that he would not come now; but he will come, when he shall please.

13 Watch ye, abide in the faith, be men, be strong.

14 Become all your things, in love.

15 And I beseech you, brethren, ye know the house of Stephan, that it is the first fruits of Achaia, and they have accustomed themselves to the ministry of the saints,

16 That you submit yourselves, and

17 And I rejoice for the coming of Stephanas and Fortunatus and Achaicus, for they have supplied your lacking.

18 For they have refreshed my spirit and yours. Therefore acknowledge such.

19 The churchés of Asia salute you; Aquila and Priscilla salute you much, in the Lord, with the church, in their house.

20 All the brethren salute you. Salute eachother, with a holy kiss.

21 The salutation of Paul, with my own hand.

22 If anyone loveth not the Lord Jesus Christ, be he anathema, Maranatha.

23 The grace of our Lord Jesus Christ, with you.

24 My love unto you all, in Christ Jesus. Amen.

The first to the Corinthians written, from Phillippus, by Stephan, and Fortunatus, Achaicus, and Timothy.

The Second Epistle of Paul to the CORINTHIANS.

CHAPTER I.

1 **P**AUL, an apostle of Jesus Christ, by the will of God, and brother Timothy, to the church of God, the which, in Corinth, with all the saints, who are in Achaia;

2 Grace, unto you and peace, from God, our father and the Lord Jesus Christ.

3 Blessed be God, and the father of our Lord Jesus Christ, the father of mercies, and the God of all consolation,

4 He comforting us, in all our affliction, that we may be able to comfort those, in every affliction, by the consolation, with which we ourselves are comforted of God.

5 For, as the sufferings of Christ abound, in us, so our consolation also aboundeth, thru Christ,

6 And, if we are afflicted, it is for our consolation and salvation effectual, in the endurance of the same sufferings, which we also suffer. If we are comforted, it is for your consolation and salvation.

7 And our hope, concerning you, is steadfast, knowing that, as ye are partakers of the sufferings, so also of the consolation.

8 For, brethren, we would not have you ignorant of the suffering, which came to us, in Asia, that we were pressed, beyond measure, above endurance, sothat we despaired also of life.

9 But we ourselves had the sentence of death, in ourselves, that we should not trust, in ourselves, but in God raising the dead,

10 Who hath delivered us, and doth

CHAPTER II.

deliver, from so great a death; in whom we trust that he yet will deliver.

11 You cohelping with our prayer, that the gift, to us, from many, by many, may be acknowledged gratefully by us.

12 For our rejoicing is this; the testimony of our conscience, that, in the simplicity and purity of God, not in fleshly wisdom, but in the favor of God, we have behaved ourselves, in the world, towards you.

13 For we write nothing to you but what ye understand and experience, and, I expect, that you will experience unto the end,

14 As, also, you have, in part, acknowledged us, as, also, ye are ours, in the day of the Lord Jesus.

15 And, in this confidence, I predetermined to come unto you, that ye might have a second benefit,

16 And to pass by you into Macedonia, and to come again, from Macedonia, unto you, and by you, to be forwarded into Judea.

17 Therefore, having designed this did I use fickleness? or what I purpose, do I purpose according to the flesh, that, with me, it should be yea, yea, and nay, nay?

18 But God faithful, for our word, which was unto you, became not yea and nay.

19 For, Jesus Christ, the son of God, he having been preached, by us, among you, by me and Sylvanus and Timothy, became not yea and nay, but became yea, in him.

20 For all the promises of God, in him, are the yea and the amen, to the glory of God, by us.

21 Now he establishing us, with you, in Christ, and anointing us, is God;

22 And he, also having sealed us, and given us the earnest of the spirit in our hearts.

23 And I call God, a witness upon my soul, that having spared you, I have not, hitherto, come to Corinth.

24 For we rule not your faith, but ye are cohelpers of our joy. For, in faith ye stand.

CHAPTER II.

1 AND I determined this, with myself, not to come unto you again, in heaviness.

2 For, if I sorrow you, who he then gladdening me, if not he sorrowed, by me?

3 And I wrote this same to you, that coming, I might not have sorrow of whom I should have joy.

4 For, in much affliction and anguish of heart, I have written to you, with many tears; that ye should not be grieved, but that ye may know the love, which I have more abundantly, for you.

5 But if anyone hath grieved, he hath not grieved me, but in part, that I may not overload you all,

6 This franchise is sufficient for anyone, which is from the majority.*

7 Wherefore, you ought rather to forgive and comfort, lest such an one should be swallowed up, by excessive sorrow.

8 Wherefore, I beseech you to confirm love unto him.

9 For this also I wrote, that I might know the proof of you, if ye are obedient, in all.

10 And, to whom ye forgive anything, I also. For, if I also forgive anything, to whom I forgive, it is for you, in the face of Christ.

11 That we may not have too much

*In the common translation this verse is rendered. Sufficient to such a man is this punishment, which was inflicted by many. Campbell has it. Sufficient for such a one is this punishment, which was inflicted by the majority. As I have used franchise instead of punishment, I will state the whole case, and then leave the reader to apply his own construction. The Greek word translated, as above punishment, and, by me, franchise, is *epitimēa*, and interpreted, in the lexicon. The condition of a citizen, in the full enjoyment of all his rights, also of one in the enjoyment of public esteem.

II. CORINTHIANS.

of Satan, for we are not ignorant of his devices.

12 And coming to Tr as, in the gospel of Christ, and a door being opened, to me, in the Lord,

13 I had no rest, in my spirit, for this, I found not Titus, my brother, but farwelling them, I departed, into Macedonïa.

14 And thanks to God, he always triumphing us, in Christ, and showing the savor of his knowledge, thru us, in every place.

15 For we are to God a sweet odor of Christ, in those saved, and in those lost;

16 To whom, verily, we are the savor of death unto death, and to whom the savor of life unto life. And is anyone sufficient for these?

17 For we are not, as the many adulterating the word of God. But as from sincerity, but as of God, in the presence of God, we speak, in Christ.

CHAPTER III.

1 BEGIN we again to commend ourselves? or need we epistles of commendation, unto you, as some others, or of commendation from?

2 Ye are our epistle written in your hearts, known and read of all men,

3 Manifested, that ye are the epistle of Christ ministered, by us, having been written, not with ink, but by the spirit of the living God, not on stony tables, but on the fleshly tables of *your* hearts.

4 And such trust we have, thru Christ, towards God;

5 For we are not sufficient, of ourselves, to think anything; but our sufficiency of God,

6 Who, also, hath made us fit ministers of the new covenant, not of the letter, but of the spirit: for the letter, killeth, but the spirit enliveneth.

7 But if the ministration of death, in letters engraven, on stones, was in glory, so that the sons of Israel could not gaze on the face of Moses, for the glory of his countenance, which would be abolished;

8 Shall not the ministration of the spirit be glorious?

9 For, if the ministration of condemnation, glory, much more shall the ministration of righteousness exceed, in glory.

10 For that made glorious, also, had no glory, in this part, by reason of the transcending glory.

11 For, if the abolished was glorious, much more that abiding is in glory.

12 Having, therefore, this hope, we use great frankness;

13 And not, as Moses put a veil upon his face, for this, the sons of Israel could not look to the end of what should be abolished.

14 But their minds were hardened. For, until to-day, the same vail remaineth unmoved, in the reading of the old testament, it not being discovered, that it is abolished, in Christ.

15 But, until to-day, when Moses is read, the veil remains, upon their heart.

16 Nevertheless, whenever it shall turn to the Lord, the vail shall be removed.

17 And the Lord is the spirit, and where the spirit of the Lord, there liberty.

18 And we all, as in a mirror, beholding the unveiled face of the Lord are changed, from glory, to glory, as by the spirit of the Lord.

CHAPTER IV.

1 For this, having this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden *things* of dishonesty, not walking, in craftiness, nor adulterating God's word, but, by the manifestation of the truth, commending ourselves to every man's conscience, in God's presence.

3 And if the gospel is hidden, it is hidden to the lost,

4 In whom, the God of this life hath blinded the perception of the unbelieving, in this, that the illumination of the gospel of the glory of Christ, who is God's image, may not shine upon them.

CHAPTER V.

5 For we preach not ourselves, but the Lord Jesus Christ, and ourselves, your servants, thru Jesus.

6 For God commanding the light to shine, from darkness, who hath shined into our hearts, for the illumination of the knowledge of the glory of God, in the face of Jesus Christ.

7 And we have this treasure, in earthen vessels, that the excellence of the power may be of God, and not of us.

8 We troubled in all, but not straitened; perplexed, but not in despair;

9 Persecuted, but not forsaken; downcast, but not destroyed;

10 Always aboutbearing, in the body, the dying of the Lord Jesus, that the life, also, of Jesus may be manifested, in our body.

11 For we, the living, ought to be delivered, into death, thru Jesus, that the life of Jesus may be manifested, also, in our mortal flesh.

12 So, verily, death worketh, in us, and life, in you;

13 And we having the same spirit of faith, according to the writing: I believed, therefore I have spoken. We also believe, and therefore we speak,

14 Knowing that he having araised the Lord Jesus, will, also, araise us, by Jesus, and coplace us, with you.

15 For all are for you, that the abundant grace may, thru the thanksgiving of many, superabound to the glory of God.

16 Wherefore, we faint not; but, if, also, our outward man is wasted, yet the inward is renewed, day and day.

17 For, our light, momentary affliction outworketh, for us, a far more exceeding and eternal weight of glory,

18 We examining not things seen, but things unseen; for the seen, temporal, and the unseen, eternal.

CHAPTER V.

1 FOR we know that, if the earthly house of our tabernacle should be dissolved, we have a building of God,

a house unhandmade, eternal, in the heavens.

2 For, in this, also we groan, earnestly desiring to be clothed with our habitation, from heaven.

3 And, if, indeed, clothed, we shall not be found naked.

4 For we also being, in the tabernacle, groan, being burthened; for we wish not to be unclothed, but upon clothed, that death may be swallowed, in life.

5 And he having wrought us, in this, God, he, also, hath given us the earnest of the spirit.

6 Therefore always confiding and knowing that, inhabiting the body, we are uninhabiting, with Christ,

7 For we walk, by faith, not by sight.

8 And we are confident, and desire rather to be absent, from the body, and present, with the Lord.

9 Wherefore, also we labor, that, being present, or absent, we may be accepted, by him.

10 For we must all appear before the judgment seat of Christ, that eachone may receive that, in body, according to what hath been done, if good, or evil.

11 Knowing therefore, the fear of the Lord, we persuade men. But we are manifested, unto God, and, I hope, in your consciences, also.

12 For we commend not ourselves again, to you, but give occasion to you of glory on our account, that ye may have an answer for them glorying, in face and not in heart.

13 For, if we are deranged, it is for God, if temperate, for you.

14 For the love of Christ constraineth us, judging this, that, if one died, for all, verily they were all dead.

15 And he died for all, that the living, henceforth, should not live unto themselves, but to him dying, for them, and arising.

16 Henceforth, we know noone, after the flesh. And, if, also, we have known Christ, after the flesh, yet now we know him not.

II. CORINTHIANS.

17 Wherefore, *if* anyone, in Christ, a new creature. Old things have passed, behold, all have become new.

18 And all from God reconciling us, to himself, thru Jesus Christ, and giving us the ministry of reconciliation.

19 For so God was, in Christ, reconciling the world, unto himself, not imputing their tresspassés unto them and having committed, unto us, the word of reconciliation.

20 Therefore, we are ambassadors, for Christ, as God beseeching, thru us, we pray, thru Christ, be ye reconciled to God.

21 For he not knowing sin, was made our sin, that we might be made the righteousness of God, in him.

CHAPTER VI.

1 AND we, also, coworking, beseech you to receive not the grace of God, in vain,

2 (For he saith, I have heard thee, in an accepted time, and have rescued thee, in the day of salvation. Behold, now, the accepted time; behold now the day of salvation.)

3 Giving no offence, in anything, that the ministry may not be blamed;

4 But, in all, approving ourselves, as the ministers of God, in much patience in affliction, in necessities, in distress,

5 In stripes, in prisons, in tumults, in labors, in watchings, in fastings,

6 In pureness, in knowledge, in longsuffering, in kindness, in the holy spirit, in unfeigned love,

7 In the word of truth, in the power of God, in the armor of righteousness, on the right and on the left.

8 Thru glory and dishonor, thru calumny and applause, as an impostor, and true.

9 As unknown and wellknown, as dieing and, behold, we live; as chastened and not killed;

10 As sorrowful, and yet rejoicing; as poor, and having much; as having nothing, and possessing all.

11 Corinthians, our mouth is open, to you and our heart is enlarged.

12 Ye are not straightened, in us, but in your own bowels.

13 And, *asto* the salary, I speak as unto children, be ye also enlarged.

14 Become ye not unequally yoked, with unbelievers. For what communion hath righteousness and unlawfulness, and what fellowship hath light and darkness?

15 And what concord hath Christ with Belial? or what part a believer, with an unbeliever?

16 And what agreement hath the temple of God, with idols? For ye are the temple of the living God, as God hath said: That I will dwell and walk in them; and I will be their God and they shall be my people.

17 Wherefore, outcome ye from their midst, and separate ye, saith the Lord, and touch not the unclean, and I will receive you,

18 And I will be, unto you, a father and ye shall be, unto me, sons and daughters, saith the Lord Almighty,

CHAPTER VII

1 HAVING, therefore, these promises, beloved, we should cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness, in the fear of God.

2 Receive us. We have wronged noone, we have corrupted noone, we have taken advantage of noone.

3 I speak not unto condemnation. For I have aforesaid that ye are, in our hearts, to die and live with you,

4 Great is my frankness to you, and my rejoicing over you great. I am filled, with comfort, I superabound, in joy, in all our tribulation.

5 For, also, we entering Macedonia, our flesh has no rest; but being troubled, in every thing, conflicts without, fears within.

6 But God comforting the humble comforted us, also, in the coming of Titus,

7 And not in his coming only, but also, in the consolation, in which he was comforted of you, relating to us, your longing, your lamentation, your zeal, for me, so that I rejoiced the more.

CHAPTER VIII.

8 For, if, also, I sorrowed you, by the letter, I repent not, if, also, I may have repented. For I perceive that the same letter hath sorrowed you, if also, for a hour.

9 Now I rejoice not that you were sorrowed, but that ye sorrowed unto repentance; for ye sorrowed towards God, that ye might not be injured by us.

10 For sorrow, towards God, worketh repentance, unto salvation, unrepented.

11 For, behold this thing, that ye should sorrow towards God, what seriousness it wrought, in you, what apology, what pain, what fear, what longing, what zeal, what avenging. In every thing ye have showed yourselves to be venerable in this matter.

12 And if, verily, I wrote, *it was* to you, not on account of the defrauding nor of the defrauded, but that our care of you might appear, before God.

13 Therefore we were comforted, in your comfort. And more exceedingly we rejoiced, for the joy of Titus, because his spirit was refreshed, by you all.

14 For, if I have boasted anything, to him, of you, I am not ashamed. But, as we have spoken, all to you, in truth, so, also, our boasting, before Titus, was in truth.

15 And his compassion is more abundant towards you, remembering the obedience of you all, how, with fear and trembling, ye received him.

16 I rejoice that, in every thing, I confide, in you.

CHAPTER VIII.

1 AND, brethren, we declare, unto you, the grace of God bestowed, on the churchés of Macedonia,

2 That, in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the richés of their liberality.

3 For I testify *that* according to ability, and above ability, *they were* liberal.

4 Desiring us, with much persua-
sion, to receive the gifts and the fel-

lowship of the ministering unto the saints.

5 And not, as we had hoped, but first gave themselves to the Lord and to us, by the will of God.

6 In this, we desired Titus, that, as he had began, so also he would finish, in you, the same grace.

7 But, as ye abound, in all, in faith and utterance, and knowledge, and all dilligence, and, in your love to us, that ye may abound, in this grace also.

8 I speak not by commandment, but by the forwardness of others, proving the genuinness of your love.

9 For ye know the grace of our Lord Jesus Christ, that, being rich, he became poor, for you, that you, thru his poverty, might become rich,

10 And, in this, I counsel, for it is necessary, for you, who have begun not only to do, the last year, but also to be willing.

11 And now, also, finish the doing that, according to the readiness to will, so also to finish what ye have of it.

12 For, if a willingness preceeds, every one is acceptable according to what he may have, and not according to what he hath not;

13 For the easement of others should not be a burthen to you:

14 But, by an equality, at this time, that your abundance *may be* to the want of others, that their abundance may also be to your want, that an equality maybe;

15 As it hath been written: He, having much, abounded not, and he, little lacked not.

16 But thanks to God putting the same care, for you, into the heart of Titus.

17 For verily he accepted the exhortation and, becoming more zealous, he went voluntarily, unto you.

18 And we have accompanied a brother, with him, whose praise, in the gospel, *is* in all the churchés.

19 And not *that* only, but also chosen, by all the churchés, our fellowtraveller, with this favor adminis-

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tered by us, to the glory of the same Lord, and your benevolence.

20 Preparing this, that noöne may blame us, in distributing this our abundance ;

21 Providing not only things good, in the presence of the Lord, but also, in the presence of men.

22 And we have sent, with them, our brother, whom we have often proved, being faithful, in many things.

23 If *they inquire* of Titus, my partner and coworker, for you, or of our brethren, *they* are the messengers of the churches and of the glory of Christ.

24 Wherefore show, to them, and, in the face of the church, the proof of your love and our rejoicing, for you.

CHAPTER IX.

1 For, verily, as to the ministry to the saints, unnecessary for me to write, unto you,

2 For I know your readiness, which, for you, I extoll to the Macedonians, that Achaia was ready, since last year, and your zeal hath incited many more.

3 And, I have sent the brethren that our exultation of you may not be falsified, in this particular, that, as I said, ye may be ready ;

4 Wherefore, if the Macedonians should accompany me, and should find you unprepared, we should be ashamed, we say not that you *would be*, in the foundation of this boasting.

5 Therefore, I tho't it necessary to exhort the brethren to go before, unto you, and aforeprepare your asforpromised bounty,* the same to be ready as a bounty, and not as gruded.

6 But this, he sowing sparingly, shall reap sparingly, and he sowing, with praise, shall reap, with praise.†

* The Greek word rendered bounty is eulogia, and is rendered, in the lexicon, praise, fame, commendation, eulogy, panegyri, probability, benediction. But it is evidently here used to signify a free gift, or charity.

† The Greek word here translated praise, is eulogia, and, in the other

7 Eachone, as he is moved, in heart not with sadness nor constraint, for God loveth the cheerful giver.

8 And God is able to abound all grace, unto you, that, in everything, having self satisfaction, ye may abound in every good work.

9 As it hath been written : He hath scattered, he hath given to the poor ; his righteousness remaineth thru life.

10 And he supplying seed to the sower also supply he bread for eating and increase he your sown, and nourish he the offspring of your righteousness ;

11 Being enriched, in every thing into all bountiffulness, which diffuseth, thru us, thankfulness to God.

12 For the service of this liturgy,* not only supplieth the wants of the saints, but is also abundant, thru many thanksgivings to God,

13 Thru the proof of this ministration, glorifying God, for the submission of your assent unto the gospel of Christ, and the candor of companionship, unto those and unto all.

14 And their prayer, for you, longing after you, thru the superabounding grace of God toward you.

15 Thanks to God, for his unspeakable gift.

CHAPTER X.

1 AND I, Paul, myself, beseech you, by the meekness and gentleness of Christ, who, before your face, *am* truly humble among you, but absent can be bold towards you.

translations, is generally rendered bountifully.

* The Greek word is leitourgia, and means the functions of a public office, which an individual is obliged to discharge, in a republic, and defray the cost, at his own expense, a public duty, service, or office, a function in general, occupation, manual labor. In ecclesiastics, a public function, in the religious ministry, the discharge of a public religious duty. In an army, one having charge of the workmen. From the same word, we derive our words, litany and litengy.

CHAPTER XI.

2 And I beseech that, being present, I may not be bold, with the confidence, in which I design to be bold against some esteeming us, as walking, after the flesh.

3 For, walking, in the flesh, we war not against the flesh.

4 For our warfare is not fleshly, but mighty, in God, to the destruction of fortresses,

5 Destroying imaginations, and every high thing exalted, against the knowledge of God, and captivating every tho't, to the obedience of Christ,

6 And having in readiness to avenge all disobedience, when your obedience shall be fulfilled.

7 Behold ye these according to the face? If any one trusteth, in himself, to be Christ's, of himself consider he this again, that as he is Christ's, so, also, we Christ's.

8 For, if, also, I should boast more abundantly, concerning our power, which the Lord gave us, for edification, and not for your destruction, I should not be ashamed,

9 That I may not appear, as if I would terrify you, by letters,

10 For the letters, they say, really weighty and powerful; but the bodily presence, weak, and his speech contemptible.

11 Such an one conclude he this, that, whatever we are, in word by letters, absent, such, also, present, in work.

12 For we dare not choose to compare ourselves, with those commending themselves. But they measuring themselves, with themselves, and comparing themselves, among themselves, are not wise.

13 But we will not boast of things unmeasured; but according to the measure of the rule of measure, which God hath divided, unto us.

14 For we overstrained not ourselves, as not reaching unto you; for we, hitherto, also, preapproached you, in the gospel of Christ;

15 Not rejoicing in unmeasured things, in the labors of others; but

having hope, your faith being increased, to be enlarged, in you, according to our rule, in abundance,

16 To evangelize, in *places* beyond you, not to rejoice, in things done, by another's rule.

17 And he boasting, boast he, in the Lord.

18 For, not he commending himself is approved; but whom the Lord commendeth.

CHAPTER XI.

1 I desire that you would bear with me, a little, in my folly; but also bear with me.

2 For I admire you, with the zeal of God. For I have espoused you, to one man, to present a pure virgin, unto Christ.

3 But I fear that, as the serpent beguiled Eve, by his subtilty, so your resolutions may be estrayed from the simplicity, which is in Christ.

4 For verily, if coming, I should preach another Jesus, whom we have not preached, or should you receive another spirit, which ye have not received or another gospel which ye have not accepted, ye may well endure him.

5 For I suppose I was not behind the greatest apostles.

6 And, if, also, *I am* rude in speech yet not in knowledge, but in everything manifesting everything, unto you.

7 Or, have I committed sin, humbling myself, that you may be exalted? for I have preached, unto you the gospel of God, a gift.

8 I robbed other churches, taking *their* provisions and bestowing *them*, in ministry servics, upon you.

9 And being present, with you, and needy, I was chargeable to noone, for what I lacked, the brethren of Macedonia coming supplied. And, in everything, I have kept and will keep myself unburthensom, to you.

10 The truth of Christ is in me, for this boasting can not be denied, to me, in all the regions of Achaia.

11 Why? because I love you not? God knoweth.

12 And what I do, I will also do,

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that I may forlay the occasion of those seeking occasion, that, in what they glory, they may be found, as we also.

13 For such *are* falsapostles, deceitful workers, being transformed into apostles of Christ.

14 And no wonder. For satan himself is transformed, into an angel of light.

15 Therefore, no great thing, if also his ministers should be transformed, as ministers of righteousness, whose end shall be according to their works.

16 Again, I say, noone may think me to be a fool. And, if not verily, yet, as a fool receive me, that I also may boast a little.

17 What I speak, I speak not according to the Lord, but as without discretion, in this confidence of boasting.

18 Because many rejoice according to the flesh, I also rejoice.

19 For ye suffer fools cheerfully, ye being wise.

20 For ye suffer, if anyone inslaveth you, if anyone devoureth, if anyone taketh, if anyone exciteth, if anyone smiteth you, in the face.

21 I speak concerning reproach, as if we had been weak. But, if anyone *has* boldness, I speak foolishly, I also am bold.

22 Are they Hebrews? I also. Are they Israëlites? I also. Are they the seed of Abraham? I also.

23 Are they ministers of Christ? (I speak being unwise,) *I am above them*: In fatigues? more abundantly: In stripes? receiving more: In prisons? more frequently: in deaths? often.

24 From the Jews, five times I received forty stripes, save one.

25 Thrice I have been rodbeaten, once, stoned, thrice, shipwrecked, a day and night I have labored, in the deep,

26 In many journeys, in dangers of rivers, in dangers of robbers, in dangers among kindred, in dangers of the Gentiles, in dangers in the city, in dangers, in the wilderness, in dangers

in the sea, in dangers among false brethren;

27 In toil, in fatigue, in many watchings, in hunger and thirst, in many fastings, in cold and nakedness.

28 Beside those without, seditious tumult, which may befall me daily, and the care of all the churches.

29 Is anyone weak, and I not weak? is anyone scandalized, and I am not?

30 If it is necessary to glory, I will glory in what concerns my infirmities.

31 The God and father of our Lord Jesus Christ, he being blessed thru the ages, knoweth that I lie not.

32 In Damascus, the governor of king Aretas kept the city of the Damascéans, desiring to apprehend me.

33 And, thru a window, in a basket, I was lowered, by the wall, and escaped his hands.

CHAPTER XII.

1 As it is not necessary for me to glory, so then, I will proceed to the visions and revelations of the Lord.

2 I have known a man, in Christ, above fourteen years; if, in the body, I knew not; if, out of the body, I knew not. God knoweth; the same was carried, unto the third heaven.

3 And I knew such a man; if in the body, or out of the body, I knew not: God knows;

4 For he was taken, into paradise, and he heard unspeakable words, which unlawful to be spoken by man.

5 Of such a one I will glory; but of myself I glory not, if not in these, my afflictions.

6 For, if I should desire to glory, I should not be unwise, for I will tell the truth. But I forbear, lest anyone should consider me above what he seeth me, or what he heareth from me.

7 And that I may not be overexalted, by the abundance of the revelations given, to me, a thorn, to me, in the flesh, a messenger of satan, that he may buffet me, that I may not be over exalted.

8 For this, I besought the Lord thrice, that he might depart from me.

CHAPTER XIII

9 And he said to me, my grace¹ protecteth thee, for my strength is perfected in weakness. Very willingly, therefore, I rather glory, in my infirmities, that the power of Christ may rest upon me.

10 Therefore, I am, contented, in infirmities, in reproachés; in necessities, in persecutions, in distressés, for Christ. For, when I am weak, then I am strong.

11 Boasting, I have become inconsiderate. Ye have compelled me, for I desired to have been commended, by you. For, in nothing, have I followed the greatest of the apostles, if also I am nothing.

12 Truly the signs of an apostle were wrought among you, in all patience, in signs, in terrors, and in powers.

13 For in what stood ye above the other churchés, if that myself have not been burthensome to you. Forgive me this wrong.

14 Behold, the third time, I am ready to come unto you, and I will not burthen you. For I seek not yours, but you. For the children should not provide for the parents, but the parents, for the children.

15 And most gladly would I spend and be spent for your lives if, also, the more abundantly loving you, I am loved the less.

16 And be it so, I burthened you not; but becoming crafty, I took you with guile.

17 Have I sent anyone, unto you, of whom I have made gain, from you.

18 I desired Titus to assist you, and I accompanied a brother. Did Titus gain anything, from you? Walked we not in the same spirit? not in the same steps?

19 Again, think ye that we should apologize unto you? We speak in the presence of God, in Christ, and, beloved, these all are for your edification.

20 For I fear, lest, when coming, I may not find you, such, as I may de-

sire, and I also may be found, by you not such, as you may desire: why debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults?

21 When I shall come again, may not my God humble me, towards you, and I shall bewail many having sinned and not repented the uncleanness and lewdness, and lasciviousness, which they have committed.

CHAPTER XIII.

1 THIS the third time I am coming to you. By the mouth of two or three witnessés, every word shall be established.

2 I have fortold you and tell, as present, the second time, and, absent, now I write to those having aforsined and to all the rest, that, if I should come again, I will not spare;

3 For ye seek a proof of Christ speaking, in me, who, towards you, is not weak, but, in you, is strong.

4 For, if, also he hath been crucified, thru weakness, yet he liveth, by the power of God. For, we also, are weak, in him, but we shall live, with him, by the power of God, in you.

5 Examine yourselves, if ye are in the faith, prove yourselves. Know ye not yourselves, that Jesus Christ is in you, if ye are not unassayed.

6 And I suppose that ye know that we are not unassayed.

7 And I pray God that ye may do no evil; not that we may appear assayed; but that ye may do the good, and we may be as unassayed;

8 For we can do nothing, against the truth; but, for the truth.

9 For we rejoice, when we are weak, and you are strong. And we desire, this also, your perfection.

10 Therefore, I write all things, being absent, that, being present, I may not judge harshly, according to the power, which the Lord hath given me, unto edification, and not unto destruction.

11 Finally, brethren, rejoice, regulate, invoke, consider this, pacify, and

GALATIANS.

the God of love and peace be with you.

12 Salute the brethren, with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus

Christ and the love of God and the communion of the holy spirit, with you all. Amen.

The second, to the Corinthians written, from Philippi of Macedonia, by Titus and Luke.

The Epistle of Paul to the GALATIANS.

CHAPTER I.

1 PAUL, an apostle, not of men, nor by man, but by Jesus Christ and God the father, he raising him, from the dead,

2 And all the brethren, with me, to the churchés of Galatia,

3 Grace, unto you, and peace, from God, the father, and our Lord Jesus Christ,

4 He giving himself, for our sins, that he might deliver us, from this present life of evil, according to the will of God, our father,

5 To whom be glory, thru the lives of lives. Amen.

6 For I wonder that you have so soon removed, from him calling you, into the favor of Christ, into another gospel;

7 Which is not another. But some are troubling you and desiring to pervert the gospel of Christ.

8 But, if we also, or an angel from heaven, should evangelize, unto you, beside what we have evangelized to you, be he an anathema.*

9 As we aforesaid, and I now again say, if anyone shall evangelize beside what ye have received, be he an anathema.

10 For, do I, or God, now persuade men? or do I seek to please men?

* The Greeks had two words, anáthēma, and anáthēmā, one e long, the other, short. The first, a person having incurred censure, for some public scandal, and exposed and held up to public reprobation. The second, a placing, or sitting on high to be as the offering, in a temple. A costly object, as a vase, a tripod, an inscribed tablet dedicated to a deity, a gift, as a keepsake, dress, ornament, decoration.

For, if, as yet, I have pleased men, I can not be the servant of Christ.

11 And I declare, unto you, brethren, that the gospel, which I evangelized, unto you, is not according to man.

12 For I received, nor taught it of man; but of the revelation of Jesus Christ.

13 For ye have known my deportment, hitherto, in Judaism, that, beyond measure, I persecuted the church of God, and wasted it,

14 And I, in Judaism, above many equals, in my nation, being much more zealous of the paternal traditions.

15 But, when it pleased God, he having separated me, from my mother's womb and called, by his grace,

16 To reveal his son, in me, that I might evangelize him, among the Gentiles, immediately, I conferred not with flesh and blood,

17 Nor went I, to Jerusalem, to those apostles, before me. But I went into Arabia and returned again, into Damascus.

18 Thereupon, after three years, I departed, into Jerusalem, to confer with Peter, and abode, with him, fifteen days.

19 And I saw not another of the apostles, if not James, the Lord's brother.

20 And what I write, to you, behold in God's presence that I lie not.

21 Afterwards, I came, into the regions of Syria and Cilicia.

22 And I was unknown, in face, to the churchés, of Christ, in Judëa.

23 And they had only heard that he persecuting us formerly, was evangelizing the faith, which formerly, he destroyed.

CHAPTER III.

24 And they glorified God, in me.

CHAPTER II.

1 THEN, after fourteen years, I ascended into Jerusalem, again, with Barnabas, associating with Titus also.

2 And I went by revelation, and communicated to them the gospel, which I preach, among the Gentiles, and, privately, to those esteemed, that I might not and had *not* run in vain.

3 But Titus, who *was* with me, being a Greek, was compelled to be circumcised;

4 And *this*, by falsbrethren, who entered privatly to copy our festival, which we have, in Christ Jesus, that we might be enslaved,

5 To whom we yielded submission, not an hour, that the truth of the gospel might remain, with you.

6 But of those presuming to be something, whoever they were formerly, it bro't nothing to me. God accepteth not the face of man. For they presuming added nothing to me.

7 But, on the contrary, they perceiving that I was intrusted, with the gospel of uncircumcision, as Peter of the circumcision;

8 For he having worked, in Peter, to the apostleship of circumcision, he also worked, in me, for the Gentiles,

9 And, James, Cephas and John, who seemed to be pillars, knowing the grace given to me, gave to me and Barnabas the right hands of fellowship, that we *might go* to the Gentiles and they to the circumcision;

10 Only that we should remember the poor, which I also was ready to do.

11 And, when Peter came to Antioch, I withstood him, to his face, for he was blamable.

12 For, before *that* certain ones, *who* ate with the Gentiles, came from James, but, when they came, he withdrew and seperated himself, fearing those of the circumcision.

13 And other Jews also dissembled, with him; so that Barnabas, also, joined, in their hypocrisy.

14 But, when I saw that they walk-

ed not uprightly, towards the truth of the gospel, I said to Peter, in presence of all, If thou being a Jew, livest heathenishly, and not Jewishly, why compellest thou the Gentiles to Judaize?

15 We Jews, by nature, and not Gentile sinners,

16 Knowing that a man is not justified of works only, if not, by the faith of Jesus Christ, and we believe, in Jesus Christ, that we may be justified of the faith of Christ, and not, by the works of the law. For, by the works of the law, all flesh shall not be justified.*

17 And, if, seeking justification, in Christ, weourselves, also, may be found sinners, *is* Christ, therefore, the minister of sin? May it not be.

18 For, if I should rebuild what I have destroyed, make I myself a transgressor?

19 For I, thru the law, have died, to the law, that I may live, to God.

20 I am crucified, with Christ, yet I live; yet not I, but Christ liveth in me; but what I live, in the flesh, I live, in the *life* of the son of God, he loving me and giving himself for me.

21 I resist not the grace of God; for, if righteousness, by the law, then Christ destroyed the gift.

CHAPTER III.

1 O unwise Galatians, who hath enchanted you not to obey the truth, to whose eyes Jesus Christ hath been represented crucified, among you.

2 I would learn this only, from you; Received ye the spirit, by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun, in the spirit, now ye should end, in the flesh?

4 Have ye vainly suffered so much? and *is it* yet, in vain?

5 He, therefore ministering, to you the spirit, and working miracles, among you, *is it* of the works of the law, or of the hearing of faith?

* This is commonly rendered, no flesh which gives a very different meaning The Greek words are *pasa all, sarx flesh*

G A L A T I A N S .

6 As Abraham believed God, and it was accounted, to him, for righteousness.

7 Verily, know ye not that they of faith, the same are the sons of Abraham?

8 And the scripture foreseeing that God would justify the Gentiles, by faith, preëvangelized, to Abraham, *saying*, In thee, all the Gentiles shall be blessed.

9 Therefore, they, of the faith, are blessed, with faithful Abraham.

10 For, as many, as are of the works of the *law*, are under the curse. For, it hath been written: Cursed everyone, who abideth not, in all things written, in the book of the law, to do them.

11 For, truly, by the law, noöne can be justified, before God, is evident. For the just shall live, by faith.

12 The law is not, by faith; but the man doing them, he shall live, in them.

13 Christ hath redeemed us, from the curse of the law, being made a curse, for us. For it hath been written, Cursed everyone being hanged on wood;*

14 That the blessing of Abraham, in Christ Jesus, might come to the Gentiles, that we might receive the promise of the spirit, thru faith.

15 Brethren, I speak according to man. So, the covenant of a man confirmed, noöne annulleth, nor altereth.

16 And to Abraham and to his seed the promises flowed. He saith not, And to seed, as of many; but as of one. And, in thy seed, who is Christ.

17 And I say this, The covenant aforconfirmed, by God, in Christ, the law coming, after four hundred and thirty years, could not make the promise ineffectual.

* This is commonly rendered a tree. The Greek word is *xulön*, pronounced *zulön*, and is rendered, in the lexicon, wood, timber, a-stick, a bench. It is also applicable to various things made of wood.

18 For, if the inheritance, by the law, not then of the promise. But God confirmed, to Abraham, by the promise.

19 Therefore, what the law? It was established the favor of transgressions, until the seed should come, to which it had been promised being ordained, thru angels, in the hands of a mediator.

20 And a mediator is not of one, but God is one.

21 Is the law, therefore, against the promises of God? May it not be. For, if a *l*iving law could have been given, certainly righteousness could have been, by the law.

22 But the scripture hath concluded all things under sin, that the promise of faith, in Christ, might be given to the believing.

23 But, before faith came, we were confined, under the law, inclosed in the faith to be revealed.

24 Whereby the law, our schoolmaster, bro't us, unto Christ, that we might be justified, by faith.

25 But faith having come, we are no longer, under the schoolmaster.

26 For ye are all sons of God, thru faith, in Christ Jesus.

27 For, as many as have been baptized, into Christ, have put on Christ.

28 Nor Jew, nor Greek is; nor bond, nor free is; nor male, nor female is; for ye are all one, in Christ Jesus.

29 And, if ye are Christ's, verily ye are Abraham's seed, and his by promise.

CHAPTER IV.

1 AND I say, for the time, the heir is a child, he differeth nothing of a servant, *tho* being *future* Lord of all;

2 But is under tutors and governors, during the appointment of the father.

3 And so we, when we were children, we were enslaved under the elements of the world.

4 But, when the fulness of time came, God sent his son born of a woman, born under the law,

CHAPTER V.

5 That he might redeem those under the law, that we might receive the sonship.

6 And that ye are sons, God hath forthsent the spirit of his son, into your hearts, crying, Abba, Father.

7 Therefore, thou art no more a servant, but a son, and, if a son, an heir also of God, thru Christ.

8 But, then, verily, not knowing God, ye served those, by nature, being not gods.

9 And now knowing God, or rather being known of God, how can ye return, to the weak and beggarly elements, to which ye desire again to serve as formerly?

10 Ye observe days, and months, and times, and years.

11 I fear you, lest I have labored, in vain, among you.

12 Brethren, I beseech you, become as I, that I, as you. Ye have harmed me nothing.

13 And ye know that, thru the infirmity of the flesh, I evangelized you, at first.

14 And ye dispised not my trial, which *was* in my flesh, nor rejected; but received me, as an angel of God, as Christ Jesus.

15 What, therefore, was your blessedness? for I witness, to you, that, if possible, outplucking your eyes, ye would have given *them* to me.

16 Have I also become your enemy, telling you the truth?

17 They admire you, *but* not well; but they would exclude you, that ye may admire them.

18 And it is good to be zealous, in good, always, and not only when I am present, among you.

19 My children, with whom again I travail, until Christ shall be formed, in you,

20 I desire to be present with you now, and to change my voice, for I am doubtful of you.

21 Tell me, ye desiring to be under the law, hear ye not the law?

22 For it hath been written, That Abraham had two sons, one by

the hanmaid, and one by the free.

23 But he, verily, of the hanmaid was begotten according to the flesh; and he, of the free, thru the promise,

24 Which are an allegory: for these are the two covenants: one, truly, from mount Sinai, which gendering bondage, the same is Hagar.

25 For this Hagar is mount Sinai, in Arabia, and now representeth Jerusalem, and is enslaved with her children.

26 But the Jerusalem, from above, is free, which is the mother of us all.

27 For it hath been written, Rejoice, barren, who bearest not; exclaim and shout, who travailest not; for more the children of the desolate, than of her having a husband.

28 And we, brethren, according to Isaak, are the children of the promise.

29 But, as then, he born according to the flesh persecuted him *born* according to the spirit; so also now.

30 But, what saith the scripture? Outcast the hanmaid and her son, for the son of the hanmaid shall not inherit, with the son of the free.

31 Verily, brethren, we are not the children of the hanmaid, but of the free.

CHAPTER V.

1 STAND, ye therefore, in the liberty, in which Christ hath freed you, and be not again intangled, in the yoke of bondage.

2 Behold, I, Paul, say, unto you, That, if ye should be circumcised, Christ will profit you not.

3 For I testify again to every man circumcised, that he is a debtor to do the whole law.

4 Ye have loosed from Christ, who are justified, in the law, ye have fallen from grace.

5 For we, in the spirit, await the hope of righteousness, by faith.

6 For, in Christ Jesus, circumcision availeth nothing, nor uncircumcision; but faith working, by love.

7 Ye ran well; who hindered you from obeying the truth?

8 This confidence is not of him calling you.

9 A little leaven leaveneth the whole lump.

10 I have persuaded you, in the Lord, that ye should think nothing different; and he troubling you shall bear the judgment, whoever he may be.

11 And I brethren, if I still preach circumcision, why am I yet persecuted? Verily then the scandal of the cross hath ceased.

12 And I have wished those troubling you to be expelled.

13 For, brethren, ye have been called to liberty, *and* not only liberty, for an occasion to the flesh; but *that*, in love, ye may serve eachother.

14 For the whole law is fulfilled, in one word: Thou shalt love thy neighbor, as thyself.

15 But, if ye bite and devour eachother, take heed that ye be not destroyed by eachother.

16 And I say, walk in the spirit, and fulfil not the lusts of the flesh.

17 For the flesh lusteth against the spirit, and the spirit, against the flesh. And these are opposed to eachother, that ye may not will what ye do.

18 And if ye are led, by the spirit, ye are not under the law.

19 And the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revelings, and things like these, which I fortel to you, as I have also fortold, that they doing the like can not inherit the kingdom of God.

22 And the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Mildness, temperence; against such no law is.

24 And they, Christ's, have crucified the flesh, with the affections and lusts.

25 If we live, in the spirit, may we also march in the spirit.

26 May we not desire vain glory, provoking eachother, envying eachother.

CHAPTER VI.

1 BRETHREN, if also a man should be overtaken, in any fault, Ye spiritual restore suchanone, in the spirit of meekness, guarding thyself, *that* thou mayest not also be tempted.

2 Bear ye eachothers burthens, and so fulfil the law of Christ.

3 For, if anyone thinketh himself to be somthing, being nothing, he deceiveth himself.

4 And eachone prove his own work, and then he shall have joy, in himself alone, and not in another,

5 For eachone should bear hisown burthens.

6 And he taught, in all good things, communicate he the word to him teaching.

7 Be not deceived; God is not mocked: For, what a man may sow, that, also, he shall reap.

8 For, he sowing, to the flesh, of the flesh, shall reap corruption. And he sowing, to the spirit, of the spirit, shall reap life everlasting.

9 And may we not be weary, in welldoing; for, not fainting, we shall reap, in due time.

10 As, therefore, we have time, may we do good to all; but mostly to those, the household of the faith.

11 Ye see how large a writing I have written, unto you, with myown hand.

12 As many as desire to make a fair show, in the flesh, they persuade you to be circumcised, only that they may not be persecuted, for the cross of Christ.

13 For they circumcised keep not the law, but desire you to be circumcised, that they may glory, in your flesh,

14 But come it not to me to glory if not in the cross of our Lord Jesus Christ, thru whom the world is crucified, to me, and I, to the world.

15 For, in Christ Jesus, circumcis-

ion availeth not, nor uncircumcision; but a new creature.

16 And as many, as march, in this rule, peace and mercy upon them, and upon the Israël of God.

17 *As to* the rest, trouble noöne, me

for I bear, in my body, the marks of the Lord Jesus Christ.

18 Brethren the grace of our Lord Jesus Christ be with your spirit. Amen.

Written to the Galatians, from Rome.

The Epistle of Paul to the EPHESIANS.

CHAPTER I.

1 PAUL, an apostle of Jesus Christ, by the will of God, to the saints being in Ephesus, and the faithful in Jesus Christ;

2 Grace, to you, and peace, from God, our father, and the Lord Jesus Christ.

3 Blessed the God and father of our Lord Jesus Christ, he having blessed us, in every spiritual commendation, in heavenly *places*, in Christ,

4 As he hath elected us, in him, before the foundations of the world, we should be holy and blameless, in his presence, in love;

5 Having afordetermined us, into the sonship of Jesus Christ, in him, accordingto the good pleasure of his will,

6 To the praise of the glory of his will, in which he has highly favored us, in the beloved,

7 In whom we have redemption, thru his blood, the forgivness of sins, accordingto the richés of his grace,

8 In which he hath abounded, towards us, in all wisdom and prudence,

9 Having shown us the mysteries of his will, accordingto his good pleasure, which he purposed in himself,

10 In the arrangment of the fullness of times, to collect firstly* all things, in Christ, those in the heavens and the earth, in him,

11 In whom also, we have obtained an inheritance, predestinated, accordingto his purpose, working all things, accordingto the counsel of his will,

12 In this, we to be to the praise

*The Greek word is *ariston*, [See note p 40.]

of his glory the afortrusting in Christ,

13 In whom, also, ye *trusted*, having heard the word of truth, the gospel of your salvation, in whom, also, having believed, ye were sealed, by the holy spirit of promise,

14 Who is the earnest of our inheritance, into the redemption of the acquisition,* to the praise of his glory.

15 By this, I also, having heard your faith, in the Lord Jesus, and your love, for the saints,

16 I cease not thanksgiving, for you, mentioning you, in my prayers,

17 That the God of our Lord Jesus Christ, the father of glory, may give, to you, the spirit of wisdom and revelation, in the knowledge of him,

18 The eyes of your understanding being enlightened that ye may know the hope of his calling, and the richés of the glory of his inheritance, among the saints,

19 And the exceeding greatness of his power, in us believing, accordingto the working of his mighty power,

20 Which he wrought, in Christ, having araised him, from the dead, and placed, at his right, in the heavens,

21 Above all begining† and power

* This is commonly rendered the purchased possession. It may perhaps, figuratively mean that. The Greek word is *peripoiësis*, and is defined, in the lexicon, acquisition, the act of saving, or sparing, preservation, the act of claiming, or arrogating, assumption.

† This is commonly rendered principality. The Greek word is *archê*, and rendered in the lexicon, begining, first cause, origin, end, object, foundation, first offerings, first principles, elements, the act of leading, being the first magisterial rank, or office.

and might, and dominion, and every name named, not only, in this life, but, also, in the coming,

22 And put all things under his feet, and gave him, a head, over every church,

23 Which is his body, to the fullness of him filling all, in all,

CHAPTER II.

1 And you being dead, in trespasses and sins,

2 In which, when ye walked according to the life of this world, according to the ruler of the power of the air, the spirit now working, in the sons of disobedience,

3 Among whom, also, we all inter-coursed, when, in the passions of our flesh, doing the desires of the flesh and the thoughts, and were, by nature, children of wrath, as also the others.

4 And God being rich, in mercy, thru his great love, in which he loved us,

5 And, we being dead in faults, hath quickened us, in Christ, (ye are saved by grace.)

6 And hath raised us and set us, in heavenly places, in Christ Jesus.

7 That, in the coming ages, he may show the exceeding riches of his grace in his kindness, towards us, in Christ Jesus.

8 For, by grace, ye are saved, thru faith, and that, not of yourselves, the gift of God,

9 Not of works, that no one may boast,

10 For we are his workmanship, established, in Christ Jesus, upon good works, which God hath afore-dained, that we should walk in them.

11 Wherefore, remember that ye, then, Gentiles, in the flesh, who were called the uncircumcision, by those called the circumcision, in the flesh, handmade,

12 For, at that time, ye were without Christ, being aliens of the institutions of Israël, and strangers of the covenants of promise, having no hope and atheists, in the world.

13 But now, in Christ Jesus, ye be-

ing formerly afar off, have become near, in the blood of Christ.

14 For he is our peace, he having made both one, and destroyed the partition wall,

15 Having abolished, in his flesh, the enmity, the law of commandments, in dogmas,* that he might make, in himself, the two, one, in one new man, making peace,

16 And might reconcile the both, in one body, to God, thru the cross, having abolished the enmity, in it,

17 And, coming, evangelized peace, unto you, afar off, and to those near.

18 For, thru him, we both have access, in one spirit, to the father.

19 Now, verily, ye are no more strangers and foreigners; but fellow-citizens, with the saints, and the householders of God,

20 Erected upon the foundation of the apostles and prophets, Jesus Christ being the corner stone,

21 In whom, the whole building fitly conjoined, ariseth, into a holy temple, in the Lord,

22 In whom, we also are cobuilted into a habitation of God, in the spirit.

CHAPTER III.

1 THEREFORE I, Paul, a prisoner of Jesus Christ, for you, Gentiles,

2 If ye verily have heard the distribution of the grace of God given, to me, for you,

3 That, by revelation, he made known, to me, the mystery, as I have shortly, aforewritten,

4 By which, reading, ye may understand my knowledge in the mystery of Christ,

5 Which, in other ages, was not communicated, to the sons of men, as now revealed, to his holy apostles and prophets, by the spirit;

6 The Gentiles to be jointheirs

* This is commonly rendered ordinances. The Greek word is dogma, and is rendered in the lexicon, that which seems right, or fitting; a resolve or conclusion; an order, or enactment. In a philosophical sense, an opinion; a principle of belief, a tenet

and a jointbody and copartakers of his promise, in Christ, thru the gospel,

7 Of which I became a minister, accordingto the gift of the grace of God, given to me, accordingto the working of his power;

8 To me, the smallest of all the saints, this grace was given, to evangelize, to the Gentiles, the unsearchable richés of Christ,

9 And to show all what is the fellowship of the mystery hidden, from the agés, in God creating all things, in Christ,

10 That it might be known, to the authorities and powers, thruout the churchés, in heavenly placés, what the manifold wisdom of God, now is,

11 Accordingto the purpose of the agés, which he determined, in Christ Jesus, our Lord,

12 In whom we have boldness and access, in confidence, thru his faith.

13 Wherefore I desire *you* not to faint, in my tribulation, for you, which is your glory.

14 Therefore, I bend my knees, to the father of our Lord Jesus Christ,

15 Of whom the whole family, in heaven and earth, is named,

16 That he may give you, accordingto the richés of his glory, to be strengthened, by his spirit, in the inner man,

17 That Christ may dwell, in your hearts, by faith, being rooted and grounded, in love,

18 That ye maybe able to comprehend, with all the saints, what the breadth, and length, and depth, and height,

19 And to know the love of Christ surpassing knowledge, that ye may be filled, with all the fullness of God,

20 And to the able to do, above all above the ordinary of what we can ask, or think, accordingto the power operating, in us.

21 To him the glory, in the church, in Christ Jesus, in all the succession of the age of agés. Amen.

CHAPTER IV.

1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the vocation, of which ye are called,

2 In all lowliness and meekness and long suffering, forbearing each-other, in love,

3 Endeavoring to keep the unity of the spirit, in the bond of peace.

4 One body, and one spirit is, as, also, ye are called, in one hope of your calling:

5 One Lord, one faith, one baptism,

6 One God and father of all, who is over all, and thru all, and in you all.

7 And, to eachone of us, may the grace be given, accordingto the measure of the gift of Christ.

8 Wherefore he said, ascending on high, he had captivated captivity, and given gifts to men.

9 And, if he ascended, what is it, if that he descended not first, into the lower parts of the earth?

10 The descending is the same, also, as the ascending, above all the heavens, that he may fill all.

11 And he gave, verily, the apostles the prophets, the evangelists, the shepherds, the teachers,

12 For the regulation of the saints, in the work of the ministry, in the building of the body of Christ,

13 Until we all shall assemble, in the unity of the faith and of the knowledge of the son of God, into a perfect man, into the measure of the manhood of the fullness of Christ,

14 That, henceforth, we may not be children billowed and carried about by every wind of doctrine, by the dice-playing of men, in deception, thru the artfulness of error;

15 But truthspeaking, in love, we shall grow, into him, in all things, who is the head, the Christ,

16 From whom, the whole body well constructed and comparted, by every sensation of the supply, accordingto the working, in measure, of every part, to make the increase of the body, to the building of itself, in love.

17 I say this, therefore, and testify, in the Lord, that ye walk no more, as the other Gentiles walk, in the vanity of their mind,

18 Being darkened, in the understanding, being alienated from the life of God, thru the ignorance, which is in them, thru the blindness of their hearts,

19 Who being unfeeling, have abandoned themselves to lasciviousness, in the working of uncleanness, with covetousness.

20 But ye have not so learned Christ,

21 If, truly, ye have heard him, and have been taught, by him, as the truth is, in Jesus,

22 That ye offput the former habit, the old man corrupted, according to the longings of deceit;

23 And be ye renewed, in the spirit of your minds,

24 And assume the new man, according to God, in righteousness and sanctity of the truth.

25 Wherefore, abandoning lying, speak ye the truth, each one, with his neighbor, for we are members of each other.

26 Be ye angry and sin not. Set not the sun upon your wrath.

27 Give not place to the devil.

28 He stealing, steal he no more, but rather labor he, doing good, with the hands, that he may have to bestow on him having need.

29 Proceed not any corrupt speech out of your mouth, but whatever is good to the helping of indigence, that it may give grace to the hearers.

30 And grieve not the holy spirit of God, in which ye are sealed, unto the day of redemption.

31 All bitterness, and wrath, and anger, and clamor, and evil speaking, be dismissed, from you, with all malice.

32 Become ye usful, among each other, affectionate, forgiving others, as God, in Christ, hath forgiven you.

1 BECOME ye, therefore, imitators of God, as beloved children,

2 And walk ye, in love, as Christ, also, hath loved us and given himself for us, an offering and sacrifice, to God a fragrant smell.

3 And, as becometh saints, be not lewdness, and all uncleanness, and covetousness, named among you,

4 And obscenity, and foolish talking, nor jesting, which are not convenient, but rather thanksgiving.

5 For ye know this, that every adulterer, or unclean, or covetous hath not inheritance, in the kingdom of Christ and of God.

6 No one deceive you, with vain words, for, by these, the wrath of God cometh, upon the sons of disobedience.

7 Become ye not, therefore, partakers of them.

8 For ye were then darkness, but now light, in the Lord. Walk ye as children of the light,

9 (For the fruit of the spirit, in all, is goodness, and righteousness, and truth.)

10 Proving what is acceptable to the Lord.

11 And fellowship ye not the unfruitful works of darkness, but rather reprove.

12 For it is shameful to name the things done, by them, secretly.

13 But all things demonstrated are exposed to the light, for every thing manifested is light.

14 Wherefore, he saith, awake thou sleeping, and arise, from the dead, and Christ shall enlighten thee.

15 Behold, therefore, how ye walk circumspectly, not as foolish, but as wise,

16 Redeeming the time, because the days are evil.

17 Therefore, become ye not unwise, but understanding what is the Lord's will.

18 And be ye not drunken, with wine, in which is excess, but be filled with the spirit,

CHAPTER VI.

19 Speaking to yourselves, in psalms and hymns and spiritual odes, moving and rejoicing your heart, in the Lord,

20 Giving thanks always, to God, for all things, in the name of our Lord Jesus Christ,

21 Submitting yourselves to each other, in the fear of God.

22 Ye women, submit yourselves to your own men, as to the Lord,

23 For the man is the head of the woman, as, also, Christ the head of the church, and he is the savior of the body.

24 But, as the church is subjected to Christ, so, also, the women, in all things, to their own men.

25 Ye men, love your women, as, also, Christ hath loved the church, and gave himself for it,

26 That he might sanctify it, cleansing it, by the washing of water, in the word,

27 That he might present it, to himself, a glorious church, having not spot, nor wrinkle, nor anything of such things, but that it should be holy and blameless.

28 So ought the men to love their women, as their own bodies. He loving his woman loveth himself.

29 For, no one ever yet hated his own flesh; but nourisheth and cherisheth it, as the Lord, the church.

30 For we are members of his body, of his flesh and of his bones.

31 For this, a man shall leave the father and the mother and shall be joined to his woman, and they two shall become one flesh.

32 This is a great mystery; but I speak concerning Christ and the church.

33 But, also, you, individually, each one so love his woman, as himself; and the woman also reverence the man.

CHAPTER VI.

1 CHILDREN, obey your parents, in the Lord, for this is right.

2 Honor thy father and thy mother, which is the first commandment, in the promise,

3 That it may be well, with thee, and thou mayest be a long time upon, the earth.

4 And, fathers, anger not your children, but educate them, in the instruction and admonition of the Lord.

5 Ye servants, obey your lords, according to the flesh, with fear and trembling, in singleness of heart, as unto Christ;

6 Not with eyeservice, as menpleasers, but as servants of Christ, doing the will of God, from the soul,

7 With benevolence, serving the Lord and not men,

8 Knowing that, whatever good anyone may do, he will receive the same, from the Lord, if a servant, if free.

9 And, ye lords, do ye the same, unto them, forbearing threatening, knowing that your *and* their Lord is in the heavens, and fear respecting is not, with him.

10 The rest, my brethren, be strong in the Lord, and in the power of his might.

11 Assume the panoply of God, for that, ye may be able to withstand the wiles of the devil,

12 For our wrestling is not, with flesh and blood, but with principalities* with powers, with the world-rulers, of the darkness of this life, with spiritual wickedness, in high places.

13 Wherefore, assume the panoply of God, that ye may withstand, in the evil day, and, having done all, to stand.

14 Stand ye, therefore, having girded your loins, with truth, and having on the thorax† of righteousness,

* The Greek word is *archē* and is rendered, in the lexicon, the beginning, first cause, origin, end, object, foundation, first principles, elements, the act of leading, being the first, magisterial rank, or office, and is here used figuratively.

† In the common translation, this is rendered breast-plate. This is a very imperfect rendition. The thorax was a coat of mail, in full armor, and is defined, in the lexicon, a cuirass, a coat of

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15 And having shod the feet with the preparation of the gospel of peace.

16 Over all placing the shield of faith, with which ye shall be able to overcome all the fiery arrows of evil.

17 And take the helmet of salvation and the sword of the spirit, which is God's word.

18 And with constant prayer and supplication, praying, at all times, in the spirit, and watching, in this thing, in all patience and supplication, for all the saints,

19 And, for me, that speech may be given to me, in the opening of my mouth, in boldness, making known the gospel mystery,

20 Of which I am an ambassador, in bonds, that, in it, I may speak boldly, as I ought to speak.

21 And that ye, also, may know my affairs, and what I do. Tychicus, the beloved brother, and faithful minister, in the Lord, will make known all things, to you,

22 Whom I have sent, to you, for this purpose, that ye may know our affairs, and comfort our hearts.

23 Peace to the brethren, and love, with faith, from God, the father, and our Lord Jesus Christ.

24 Grace, with all loving the Lord Jesus Christ, in sincerity. Amen.

Written to the Ephesians, from Rome, by Tychicus

The Epistle of Paul to the PHILIPPIANS.

CHAPTER I.

1 PAUL and Timothy, servants of Jesus Christ, to all the saints, in Christ Jesus, who are in Philippi, with the bishops and deacons;

2 Grace, unto you, and peace, from God, our father and the Lord Jesus Christ.

3 I thank my God, upon every remembrance of you,

4 Always, in my every prayer, for you all, making the request, with joy,

5 For your fellowship, in the gospel, from the first day, until now,

6 Being persuaded of this, that he having begun a good work, in you, will perfect *it*, in the day of the Lord Jesus Christ,

mail consisting of two parts, the back-piece and breast-plate, connected by bands covering the trunk of the body to the hips. To this the girdle was fastened plated with metal, hanging down nearly to the knees, defended also, by plates, or scales, and joined to the thorax by bands. All this made a complete coat of mail, or mail armor. We have no word in English, by which we can render it. I have therefore used the Greek word, with this explanation, that the reader may know and understand what was originally meant.

7 As it is good for me to remember this, of you all, by which, I have you in *my* heart, verily in these my bonds, and in this defence and confirmation of the gospel, you all being partakers of my grace.

8 For God is my witness that I affectionate you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound more and more, in knowledge and perception,

10 In this, ye may approve things excelling, that ye may be sincere and unmolested, until the day of Christ

11 Being filled with the fruits of righteousness, which *are* by Jesus Christ, to the glory and praise of God.

12 And, brethren, I desire you to understand that, what has befallen me, has advanced the spread of the gospel,

13 So that my bonds, in Christ, become manifest, in the whole pretoriate* and in all the other places,

14 And many of the brethren, in the Lord, having become confident, by my bonds, with more boldness, speak the word, without fear

* The territory or jurisdiction of a Roman Pretor.

CHAPTER II.

15 Some truly preach Christ, thru envy and strife; and some, also, thru benevolence.

16 Others preach Christ, from contention, not sincerely, desiring to add affliction to my bonds.

17 Others, from love, knowing that I am set, for the defence of the gospel.

18 For what? and in every change whether in pretense, or truth, Christ is preached, and, in that, I rejoice and will rejoice;

19 For I know that this will rebound to my salvation, thru your prayer and the supply of the spirit of Christ,

20 According to my anxious expectation and hope, that, in nothing shall I be ashamed; but, in all boldness, as always, and now, Christ shall be magnified, in my body, whether thru life, or death.

21 For, for me to live is Christ, and to die, gain.

22 And if I live, in the flesh, this the fruit of my labor, and what I shall choose, I know not.

23 And I am straightened between two: having a desire to be released, and to be with Christ, *which is* much better;

24 But to abide, in the flesh, *is* more beneficial for you.

25 And, having this confidence, I know that I shall abide and continue, with you all, for your furtherance and joy of faith,

26 That your rejoicing, in me, may superabound, in Christ Jesus, by my coming to you again.

27 Only, behave ye worthy of the gospel of Christ, That, if coming and seeing you, or being absent, I may hear these of you, That ye stand, in one spirit, in one mind, costriving, for the faith of the gospel.

28 And being terrified, in nothing, by your adversaries, which, to them, truly is a manifestation of perdition, but, to you, of salvation, and that, from God.

29 For, to you, it hath been accord-

ed of Christ, not only to believe, in him, but, also, to suffer, for him,

30 Ye having the same agony, which ye saw, in me, and now hear *to be* in me.

CHAPTER II.

1 If, therefore, any consolation *is*, in Christ, if any comfort of love, if any fellowship of the spirit, if any communion and mercies,

2 Fulfil ye my joy, that ye may consider this, having the same unanimous love, thinking one thing.

3 Nothing thru strife, nor vain glory, but, in humbleness, esteeming others to be better, than themselves.

4 Regard not eachone of you his own things, but eachone the things of others.

5 For be the same mind, in you, which, also, in Christ Jesus,

6 Who being, in the form of God, claimed not the robbery to be equal to God,*

7 But abased himself, taking the form of a servant, becoming, in the likeness of men,

8 And having been found, in fashion, as a man, he humbled himself, becoming obedient, unto death, and the death of the cross.

9 Wherefore, God, also, exalted him and gave him a name, above every name,

10 That, to the name of Jesus, every knee should bow, in the heavens, on the earth, and under the earth,

11 And every tongue should confess that Jesus Christ *is* Lord, unto the glory of God, the father.

* In the common translation, this verse is rendered, "tho't it not robbery to be equal with God." The Greek words are, ouk egèsato arpagmón tò einai isa theō. Ouk, not, is always used as a verbal negative like our *not* and is never used as a pronoun and associate, with a noun. If it had been a nominal negative, it would have been oudeina. The verb egèsato is from ageiro and means to come together, to assemble, and is from agérō, of agō to lead. It is figuratively used here, to take, assume or claim.

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12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but, much more, in my absence, outwork ye your own salvation, with fear and trembling,

13 For God is, in you, working both to will and to do of his good pleasure.

14 Do all without murmuring and disputing,

15 That ye may become blameless and harmless, the children of God blameless, in the midst of a crooked and perverse generation, in whom ye shall shine, as windows, in the world,

16 Outholding the word of life, that I may rejoice, in the day of Christ, that I have not run in vain, nor labored in vain,

17 And, if I am offered, for the sacrifice and service of your faith, I joy and rejoice, with you all.

18 And, for the same, ye joy and rejoice, with me.

19 And I hope, in the Lord Jesus, shortly to send Timothy to you, that I, also, may be encouraged, knowing your affairs.

20 For I have no one disposed, who, knowing, will husband your affairs,

21 For all seek their own, not the things of Christ Jesus.

22 And ye know the proof of him, that, as a son, with a father, he hath served, with me, in the gospel.

23 I hope, therefore, soon to send him, whenever I shall see what *may* happen to me.

24 And I trust, in the Lord, that I myself, also, shall come shortly.

25 And I have supposed it necessary to send unto you, Epaphroditus, my brother and fellow laborer and colleague, and your apostle, and the ministrant of my want.

26 For he earnestly loved you all, and was grieved, when ye heard that he was sick ;

27 For he was verily sick approaching death ; but God compassionated him and not him only but me also,

that I should not have sorrow, upon sorrow.

28 I, therefore sent him more speedily, that, seeing him again, ye may rejoice, and I may be the less sorrowful.

29 Receive him, therefore, in the Lord, with all gladness, and hold such honorable ;

30 For, by the labor, for Christ, he almost approached death, disregarding his life, that he might supply the want of your services, unto me.

CHAPTER III.

1 FINALLY, my brethren, rejoice in the Lord. To write the same things, to you, truly is not grievous, to me, but is safe, for you,

2 Watch the dogs, watch evildoers, watch concision,

3 For ye are the circumcision worshipping God, in the spirit, and rejoicing in Christ Jesus, and not confiding in the flesh,

4 Altho' I have confidence, in the flesh. If anyone thinketh to confide in the flesh, I rather *may*.

5 I was circumcised the eighth day, of the stock of Israel, the tribe of Benjamin, a Hebrew of the Hebrews, according to the law, a Pharisee,

6 As to zeal, persecuting the church, as to the righteousness coming by the law, blameless.

7 But whatever was gain, to me, I considered loss, to Christ.

8 But, doubtless, I esteem all things to be loss, for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have lost all, and account *them* to be dung, that I may win Christ,

9 And may be found, in him, not having my own righteousness of the law, but that, thru the faith of Christ, the righteousness, which is of God, thru faith,

10 To know him, and the power of his resurrection, and the fellowship of his sufferings being conformed to his death,

11 If, anyhow, I may attain the resurrection of the dead,

12 Not that I have already obtain-

ed, or, as yet, am perfected, but I perse-
sue, if also I may attain, for which I
have been chosen, by Christ Jesus.

13 Brethren, I suppose not myself
to have been chosen. But *this* one,
having certainly forgotten those things
behind, and being pressed forward to
things before,

14 I press upon the prize,* the high
calling of God, in Christ Jesus.

15 Therefore, may we, as many, as
are perfect, consider this, and, if ye
think differently, God will also reveal
this, to you.

16 Again; unto whatever we have
attained, may we march, by that rule,
and mind it.

17 Brethren, be imitators of me,
and examine, so walking, so as ye
have us, a type.

18 For many walk, whom I have
often declared unto you, and now,
also, declare unto you weeping, the
enemies of the cross of Christ,

19 Whose end, destruction; whose
God, the belly; and their glory, their
shame; they minding earthly things.

20 For our intercourse is in heav-
en, from which we also expect the
Savior, the Lord Jesus Christ,

21 Who will transform our body
of humiliation, so that it may become
conformable to the body of his glory,
according to the working, by which
he will be able to subdue all things,
unto himself.

CHAPTER IV.

1 THEREFORE, my beloved brethren,
and desired, my joy and crown,
beloved, so stand ye, in the Lord, be-
loved.

2 I exhort Euodias and exhort
Syntyche to think this, in the Lord,

3 And I intreat thee, also, my nat-
ural yokfellow, help those, who col-
labored, with me, in the gospel, with
Clement, and the other coworkers,

* This is a figurative expression. The
Greek word is *brabeion*, and is inter-
preted, in the lexicon, a prize of com-
bat, a reward. It was one species
of prize awarded, in the Grecian
games.

with me, whose names *are* in the book
of life.

4 Rejoice, in the Lord, always,
again I say, rejoice.

5 Be your decorum known to all
men. The Lord *is* near.

6 Worry about nothing; but, in all
prayer and supplication, with thanks-
giving, make known your requests, to
God.

7 And the peace of God surpass-
ing all perception, will keep your
hearts and understandings, in Christ
Jesus.

8 *Asto* the rest, brethren, whatever
is true, whatever honest, whatever
just, whatsoever pure, whatever lowly,
whatever well reported, if any virtue,
if any praise, consider ye these.

9 And whatever ye have learned
and received, and heard, and have
seen, in me, do ye those, and the God
of peace will be with you.

10 I can rejoice greatly, in the Lord,
for assuredly you have designed to
care for me again, of whom ye were
watchful and careful:

11 Not that I speak, *asto* want; for
I have learned, in whatever I am, to
be content.

12 And I know to be abased, I know
also to abound. In every thing, and,
in all places, I am instructed also to
be filled and hungry, both to abound
and to need.

13 I can perform all things, in
Christ strengthening me.

14 Again ye have done well com-
municating to my affliction.

15 And, Philippians, ye know, also
that, in the beginning of the gospel,
when I came, from Macedonia, no
church communicated, in the word
of giving and receiving, if not you
only.

16 For, also, in Thessalonica, ye
also sent once and twice, to my ne-
cessity.

17 Not that I desire a gift, but I de-
sire fruit more abounding unto your
speech.

18 But I have all and abound. I am
filled, having received, by Epaphro-

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ditus, the things from you, a smell of odor, an acceptable sacrifice, well pleasing to God.

19 And my God will supply all your need, according to his riches, in glory, in Christ Jesus.

20 And to God and the father, be glory, into the lives of lives. Amen.

21 Salute every saint, in Christ Jesus.

22 All the saints salute you, chiefly they of Cesar's house.

23 The grace of our Lord Jesus Christ be with you all. Amen.

Written from Rome, by Epaphroditus.

The Epistle of Paul to the COLOSSIANS.

CHAPTER I.

1 PAUL, the apostle of Jesus Christ, by the will of God, and brother Timothy,

2 To the Colossian saints and faithful brethren, in Christ, grace and peace, unto you, from God, our father and the Lord Jesus Christ.

3 We thank God and the father of the Lord Jesus Christ, praying always, for you,

4 Hearing your faith, in Christ Jesus, and love unto all the saints,

5 Thru the hope provided, for you, in the heavens, of which ye have aforeheard, in the word of the truth of the gospel,

6 It being present among you, as, also, in all the world, and is fruitbearing, as, also, among you from the day ye have heard, and have known the grace of God, in truth,

7 As, also ye learned, from Epaphras, our beloved fellowservant, who is a faithful deacon, for you, of Christ,

8 Who, also, declared, unto us, your love, in the spirit.

9 By which, also, we, since the day, in which we heard, have not ceased praying, for you, and desiring that ye may fulfil the knowledge of his will, in all wisdom and spiritual understanding,

10 That ye may walk worthy of the Lord, in all pleasing, being fruit bearing, in every good work, and increasing, in the knowledge of God,

11 Being strengthened, in all might, according to the power of his glory, in all patience and longsuffering, with thanks

12 Giving thanks to the father preparing us for the portion of the lot of the saints, in light,

13 Who hath delivered us, from the power of darkness, and translated us, into the kingdom of his beloved son,

14 In whom we have redemption, thru his blood, the remission of sins,

15 Who is the image of the invisible, the first born of every creature.

16 For, in him, all things were created, which are in the heavens, and which are upon the earth, visible and invisible, whether thrones, or dominions, or firstlings, or powers; all things were created, thru him and in him.

17 And he is before all things and by him, all things consist.

18 And he is the head of the body, the church, who is the beginning, the firstborn, from the dead, that, in all, he may become preëminent,

19 For it hath pleased the father that all fulness should dwell, in him,

20 And, thru him, to reconcile all, unto him, peace being made by the blood of his cross, by him, if things in heavens, or things upon the earth.

21 And he hath now reconciled you being formerly alienated and enemies, in that, in wicked works,

22 In the body of his flesh, thru death, to present you holy and blameless and unreprouvable, in his presence,

23 If ye shall remain, in the faith established and settled, and not removed from the faith of the gospel, which ye have heard, preached to every creature, under heaven, of which I, Paul, have become a deacon.

CHAPTER II

24 Now I rejoice, in these, my sufferings, for you, and fulfil the wants of the afflictions of Christ, in my flesh upon his body, which is the church,

25 Of which I have become a deacon, according to the dispensation of God given to me, for you, to fulfil the word of God,

26 The mystery hidden, from the ages and generations, but now manifested to his saints,

27 To whom God designed to unfold what is the riches of the glory of this mystery, among the Gentiles, which is Christ, in you, the hope of glory,

28 Whom we evangelize, warning every man, and teaching every man in all wisdom, that we may present every man perfect, in Christ Jesus :

29 For which I also labor, striving according to his working, the working, in me, in power.

CHAPTER II.

1 For I desire you to know how great agony I have for you and those in Laödiceä, and all not seeing my face, in the flesh,

2 That their hearts may be comforted being united, in love, and in all the richness of the full assurance of knowledge, in the acknowledgment of the mystery of God and of the father, and of Christ,

3 In whom all the treasures of wisdom and knowledge are hidden.

4 And this I say that noöne may overpersuade, you.

5 For, if I am absent, in the flesh, yet I am with you, in the spirit, rejoicing and beholding your order, and the stability of your faith, in Christ.

6 And, as ye have received Christ Jesus the Lord, so walk ye, in him,

7 Being rooted and upbuilded, in him, and established, in the faith, as ye have been taught, abounding in it, with thanksgiving.

8 See ye that noöne shall pillage you, thru philosophy and vain deceit, according to the traditions of men, according to the rudiments of the world and not according to Christ.

9 For, in him dwelleth all the fullness of the divinity* bodily.

10 And ye are complete, in him, who is the head of all beginning and power,

11 In whom also ye are circumcised with the unhandmade circumcision, in divesting the body of the sins of the flesh, in the circumcision of Christ,

12 Being buried, with him, in baptism, in which also ye are raised, with him, by the faith of the energy of God araising him, from the dead.

13 And you being dead, in your faults and uncircumcision of the flesh, he hath quickened you, with him, having forgiven, to you, all faults.

14 Having outblotted the hand writing, in ordinaces, which was against us, and taken it, from our midst, having nailed it to his cross,

15 And having destroyed beginnings and powers, he exhibited them, in public, having triumphed over them, in it.

16 Judge noöne you, therefore, in meat, nor drink, nor in a part of a festival, nor a new moon, nor the sabbatho,

17 Which are a shadow of things coming, but the body is of Christ.

18 Noöne willingly may condemn you, on your lowliness and religious worship of angels, intermeddling what he hath not seen, vainly inflated, by his fleshly mind,

19 And not strengthening the head, from which all the body, by sensations and bands being furnished and united increaseth the increase of God.

20 Therefore, if ye die, with Christ, from the rudiments of the world, for what, while, living, in the world, are ye subject to ordinancés,

21 According to the commandments of men?

22 *Who say,* Touch not, taste not, handle not which are all to perish, in the use,

* The Greek word is theotélós, the genitive of theotès, and is rendered, in the lexicon, divinity, divine nature, majesty.

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23 Which, indeed, have a show of wisdom, in will-worship and humility and neglect of the body, not in any honor to satisfy the flesh.

CHAPTER III.

1 If, therefore, ye shall be raised, with Christ, seek the things above, where Christ sitteth, on the right of God.

2 Regard the things above, and not those, on the earth.

3 For ye are dead, and your life is hidden, with Christ, in God.

4 When Christ, our life, shall appear, then, also, we shall appear, with him, in glory.

5 Mortify, therefore, your members, which are on the earth; lewdness, uncleanness, inordinate affection, evil desire, and covetousness, which is idolatry,

6 For which the wrath of God cometh upon the sons of disobedience,

7 In which ye walked formerly, when ye lived among them.

8 But now ye have offput all these, anger, wrath, malice, blasphemy, obscenity, out of your mouth.

9 Lie ye not to eachother. Offput the old man, with his deeds,

10 And onput the new, he renewed, in knowledge, after the image of him creating him;

11 Where Greek and Jew; circumcision and uncircumcision; barbarian, bond, *and* free are not; but Christ all and in all.

12 Assume, ye therefore, as the elect of God, holy and beloved, the commiseration of compassions, kindness, humbleness, meekness, longsuffering,

13 Forbearing eachother, and forgiving eachother, if anyone hath a quarrel against anyone, as Christ, also forgave you, so, also, ye;

14 And, above all these, *have* love, which is the bond of perfection.

15 And the peace of God rule, in your hearts, into which ye, also, are called, in one body, and become ye thankful.

16 And the word of Christ dwell, in you, richly, in all wisdom, teaching and admonishing eachother, in psalms and hymns and spiritual odes, singing with grace, in your heart, unto the Lord.

17 And whatever ye do, in word, or in deed, *do* all in the name of Christ Jesus, giving thanks to God and the father, thru him.

18 Ye women, submit to your own men, as is fit, in the Lord.

19 Ye men, love your women, and anger them not.

20 Ye children, obey parents, in all things, for this is well pleasing to the Lord.

21 Ye fathers, provoke not your children, that they may not be discouraged.

22 Ye servants, obey *your* lords, according to the flesh, not with eye service, as menpleasers; but, in singleness of heart, fearing God.

23 And, whatsoever ye do, perform it, from the soul, as unto Christ, and not unto men,

24 Knowing that, from the Lord, ye will receive the reward of inheritance, for ye serve Christ.

25 And he wrongdoing shall receive what he wrongdoeth; and face respecting is not.

CHAPTER IV.

1 LORDS, render to servants what is just and equal, knowing that ye, also, have a Lord, in the heavens.

2 Persevere in prayer, being vigilant in this, in thanksgiving,

3 At the same time, praying also for us, that God may open the door of the word unto us, to declare the mystery of Christ, for which I have been bound

4 That I may manifest this, as I ought to speak.

5 Walk, in wisdom, towards those without, redeeming the time.

6 Be your speech always, with gentleness, seasoned with salt, that ye may know how to answer everyone.

7 Tychicus, the beloved brother, the faithful deacon, and fellow servant,

CHAPTER I.

in the Lord, will declare unto you everything concerning me,

8 Whom I have sent, unto you, for this purpose, that I may know your condition, and comfort your hearts,

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They will explain, to you, all things here.

10 Aristarchus, my fellowcaptive, saluteth you, and Marcus, nephew of Barnabas, about whom ye have received direction. If he should come, receive him,

11 And Jesus, called Justus, they being of the circumcision. These only *are* coworkers in the kingdom of God, who have become a comfort to me.

12 Epaphrus, who is one of you, a servant of Christ, saluteth you, being always in agony, for you, in prayers,

that ye may stand perfect and complete in the whole will of God.

13 For, I testify, for him, that he hath great zeal for you, and those in Laödiceä and of those in Hierapolis.

14 Luke, the beloved physician, and Demas salute you.

15 And salute ye the brethren in Laödiceä, and Nymphas, and the church, in his house.

16 And, when this epistle shall be recognized, by you, cause, also, that it shall be recognized in the church of the Laödiciëans, and that ye recognize also, *that* from Laodicëä.

17 And say ye to Archippus, Regard thou the ministry, which thou hast received, in the Lord, that thou mayest fulfil it.

Written from Rome, by Tychicus and Onesimus.

The First Epistle of Paul to the THESSALONIANS.

CHAPTER I.

1 PAUL and Silvanus and Timothy to the church of the Thessalonians, in God, the father, and the Lord Jesus Christ, grace, unto you, and peace, from God, our father and the Lord Jesus Christ.

2 We thank God always, for you all, mentioning you, in our prayers.

3 Unceasingly remembering your work of faith and satiety of love, and patience of hope, in our Lord Jesus Christ, in the presence of God, our father;

4 Knowing, brethren, beloved of God, your choice;

5 For our gospel hath not been brot unto you, in word only, but also in power and in the holy spirit and in full assurance, as knowing what we became, for you, among you.

6 And ye became imitators of us and of the Lord, receivers of the word, in much affliction, with joy of the holy spirit.

7 So that ye became types to all the believers, in Macedonia and Achaia.

8 For, from you, the word of the Lord proceeded, not only into Mace-

donia and Achaia; but, also, your faith towards God, hath forthgone, into every place, so that we need not to say anything.

9 For theythemselves, concerning us, declare what entrance we had, to you, and how ye turned unto God, from idols, to serve the living and true God,

10 And to await his son, from the heavens, whom he araised, from the dead, Jesus, him delivering us, from the coming wrath.

CHAPTER II.

1 For yeyourselves, therefore brethren, know our entrance unto you, that it became not in vain;

2 But, having also suffered and been abused, as ye know, in Phillippi, we were bold, in our God, to speak, unto you, the gospel of God, in much controversy,

3 For our exhortation *was* not, from deceit, nor from impurity, nor from guile.

4 But, as we were tho't worthy to be intrusted, with the gospel, so we exhort, not as pleasing men, but God trying our hearts.

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5 For, in speech, we never used flattery, as ye know, nor, in a cloak of over reaching; God *our* witness;

6 Nor seeking glory, from men, nor of you, nor from others, having been able to be burthensome, as the apostles of Christ.

7 But we became gentle, in your midst, as verily a nurse cherisheth her children.

8 So affectionating you, we were well pleased to impart, to you, not only the gospel of God, but also our lives,* because ye had become beloved, unto us.

9 For ye remember, brethren, our fatigue and toil, laboring day and night not to burthen anyone of you, we have preached to you the gospel of God.

10 Ye and God *are* witnessés, that we became holy, just and unblamable, unto you believing.

11 So ye know how we exhorted and comforted everyone of you, as a father, his children,

12 That ye should walk worthy of God calling you, into his kingdom and glory.

13 Therefore, also, we thank God continually, that, receiving the word of God, by sound, from us, ye received it not as the word of men; but, as it truly is, the word of God, which also, worketh, in you believing.

14 For ye, brethren, became imitators of the churchés of God being in Judëa, in Christ Jesus, for ye also have suffered like things, from your own countrymen, as they also of the Jews,

15 They also slaying the Lord Jesus, and their own prophets, and persecuting us, and not pleasing God, and opposing all men,

16 Forbiding us to say, to the Gen-

* In the common translation this is rendered souls. This is incorrect; for the apostle is here speaking of what belonged to himself and others, not of what belonged to God. Our lives are our own property; our souls belong to God.

tiles That they may be saved, to the fulfilling of their sins always. And wrath hath come upon them, unto the end.

17 And we, brethren, having been taken, from you, for the time of an hour, in face, not in heart, endeavored more abundantly, with longing, to see your face.

18 Wherefore we have desired to come unto you; truly I, Paul, also, once and twice, and satan hindered.

19 For what our hope, or joy, or crown of rejoicing? if ye *are* not in the presence of our Lord Jesus Christ, at his arrival?

20 For ye are our glory and our joy.

CHAPTER III.

1 WHEREFORE, we no longer forbearing, we concluded to be left, at Athens alone,

2 And send Timothy, our brother and minister of God, and our colaborer, in the gospel of Christ, to establish you and comfort you, concerning our faith,

3 That noöne should be moved, in these afflictions; for yeyourselves know that we are appointed to it.

4 For, when we, also, were with you we forwarned you That we should be oppressed, as also it happened, and ye know.

5 For this, I also forbearing no longer, sent to know your faith, that the tempter might not tempt you, and your labor be in vain.

6 But Timothy coming now, from you, and evangelizing your faith, and love, unto us, and that ye remember always our love, overdesiring to see us, as we also, you.

7 Thru this, brethren, we were comforted, by your faith, concerning you, in all our affliction and distress.

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render, to God, for you, for all the joy, in which we rejoice, for you, in the presence of our God,

10 Beseeching night and day ex-

CHAPTER V.

ceedingly to see your face, and perfect the lackings of your faith.

11 And God himself, and our father, and the Lord Jesus Christ direct our way, to you.

12 And the Lord increase and abound you, in love, to eachother, and unto all, as also we, to you.

13 That he may establish your hearts unblamable, in holiness, in the presence of God, and our father, and in the arrival of our Lord Jesus Christ, with all his saints.

CHAPTER IV.

1 THEREFORE, *asto* the residue, brethren, we inform and invoke you, by the Lord Jesus Christ, as ye have received, from us, ye ought so to walk and please God, that ye may more abound;

2 For ye know what commandments we gave you thru the Lord Jesus.

3 For this is the will of God, your sanctification, you to abstain from lewdness,

4 Eachone of you to know to possess his vessel, in sanctification and honor,

5 Not in the desire of passion, as, also, the Gentiles knowing not God,

6 That *he* may not overreach and defraud his brother, in any matter, for the Lord is the avenger of all such, as we have forwarned you and testified.

7 For God hath not called us to uncleanness, but to holiness.

8 Therefore, he despising, despiseth not man, but God giving us his holy spirit.

9 And *asto* brotherly love, ye need not *me* to write unto you, for ye yourselves are taught of God, to love eachother.

10 And, truly ye do it towards all the brethren, in all Macedonia, and we intreat you, brethren, to more abound,

11 And to love honor, to be quiet *with* your own, and labor with your own hands, as we commanded you,

12 That ye may walk honestly,

with those, without, and may have need of nothing.

13 And, brethren, I desire you not to be ignorant concerning those having fallen asleep, that ye sorrow not, as others having no hope.

14 For, if we believe that Jesus died and arose; so, also, those sleeping, in Jesus, God will bring, with him.

15 For we say this to you, by the Lord's word, we, the living *and* remaining, unto the arrival of the Lord shall not precede those sleeping.

16 For the Lord himself shall, in a shout, in the voice of the archangel and with the trumpet of God, descend, from heaven, and the dead, in Christ shall arise first.

17 Then we living *and* remaining, together with them, shall be taken into the clouds, to meet the Lord, in the air. And so we shall forever be with the Lord.

18 Wherefore, comfort ye eachother, in these words.

CHAPTER V.

1 BUT, of the times and the seasons, brethren, ye have no need that I should write to you,

2 For ye yourselves know perfectly that the day of the Lord, as a thief, in the night, so cometh.

3 For, when they say Peace and safety, then sudden distruction cometh upon them, as travail upon a woman with child, and they shall not escape.

4 And you, brethren, be not in darkness, that the day should overtake you, as a thief.

5 Ye are children of the light and of the day. Ye are not of the night, nor of darkness.

6 Therefore, surely we may not sleep, as, also, others; but we should watch and be sober;

7 For they sleeping, sleep in the night, and they drunken, drink in the night.

8 And we being of the day, may we be sober, having assumed the thorax* of faith and love, and a helmet, the hope of salvation.

* See note, Eph. VI. 14.

II. THESSALONIANS.

- 9 For God hath not appointed us unto wrath, but to obtain salvation, by our Lord Jesus Christ,
- 10 Who died for us that, sleeping, or waking, we may colive, with him.
- 11 Wherefore, comfort yourselves and upbuild eachother, as also ye do.
- 12 And we beseech you, brethren, to know those laboring among you, and overseeing you, in the Lord, and admonishing you,
- 13 And to esteem them very highly, in love, for their works. Be at peace, among yourselves.
- 14 And we exhort you, brethren, to warn the disorderly and comfort the pusillanimous, uphold the weak, and be patient towards all.
- 15 See that noöne returneth evil for evil, but forever followeth the good and among yourselves, and among all.
- 16 Rejoice always.
- 17 Pray continually.
- 18 Give thanks for every thing, for this is the will of God, in Christ Jesus, among you.
- 19 Quench not the spirit.
- 20 Despise not prophesyings.
- 21 Prove all things, retain the good.
- 22 Abstain from all appearance of evil.
- 23 And the God of peace, himself, sanctify you wholly. And may your whole life, and spirit, and body be preserved blameless, in the appearance of our Lord Jesus Christ.
- 24 He is faithful calling you, who also will perform.
- 25 Brethren, pray for us.
- 26 Salute all the brethren, with a holy kiss.
- 27 I charge you, by the Lord Jesus, to read this letter to all the holy brethren.
- 28 The grace of our Lord Jesus Christ, with you. Amen.
- The first epistle, to the Thessalonians, was written from Athens.

The Second Epistle of Paul to the THESSALONIANS.

CHAPTER I.

- 1 PAUL and Silvanus and Timothy to the church of the Thessalonians, in God, our father and the Lord Jesus Christ,
- 2 Grace to you and peace, from God, our father and the Lord Jesus Christ.
- 3 We desire always to thank God, for you, brethren, as it is right, for your faith greatly increaseth, and the love of eachone of you all towards eachother,
- 4 So that we ourselves glory, in you, in the churchés of God, for your patience and faith, in all your persecutions, and tribulations, which ye endure,
- 5 A proof of the just judgment of God to prepare you, for the kingdom of God, for which, also, ye suffer,
- 6 It being just, for God to recompense tribulation, to those troubling you.
- 7 And you being troubled, rest with us, in the revelation of the Lord Jesus, from heaven, with the power of his angels,
- 8 In the fire of flame, giving vengeance to those not knowing God, and not obeying the gospel of our Lord Jesus Christ,
- 9 Who shall be punished according to usage, with long enduring ruin, from the face of the Lord, and from the glory of his power,
- 10 When he shall come to be glorified, in his saints and to be admired, by all the believing, in that day, because our testimony was believed by you.
- 11 Wherefore, also, we should pray always, for you, that our God may count you worthy of the calling, and fulfil all the good pleasure of his goodness, and the work of faith, with power,
- 12 That the name of our Lord Jesus Christ may be gloryfied, in you, and ye, in him, according to the grace

CHAPTER III.

of our God, and the Lord Jesus Christ.

CHAPTER II.

1 AND we beseech you, brethren, by the appearance of our Lord Jesus Christ and our assembling unto him,

2 That your resolution of mind may not be suddenly shaken, nor be troubled, thru the spirit, nor thru the word, nor by letter, as from us, as that the day of Christ may be near.

3 No man should deceive you, with any custom. For, if the apostacy should not first come and the man of sin, the son of perdition, be revealed,

4 He opposing and exalting *himself* above all called God, or worshiped, so that he may sit, in the temple of God, declaring himself to be God, *that day shall come not.*

5 Remember ye not that, when being with you, I told you these things?

6 And now know ye what hindereth that he should be revealed in this, his time?

7 For the mystery of iniquity already worketh, only until he restraining shall begone, from the midst,

8 And then the unlawful *one* shall be revealed, whom the Lord shall consume, *with* the spirit of his mouth and destroy, with the brightness of his arrival,

9 Whose arrival* is according to the working of satan, with all power, and signs and false wonders,

10 And, in all the misleading of injustice, in those perishing, concerning whom, they received not the love of the truth, that they might be saved.

11 And, for this, God will send them strong wonderings, that they may believe a lie,

12 That they all disbelieving the truth and rejoicing in iniquity may be discriminated.†

* The arrival of the man of sin.

† This is commonly rendered damned. The Greek word is *krithosi*, from the verb *krinō*, which is rendered, in the lexicon, to separate, put asunder, discriminate well, select, choose; form, a judgment, or opinion, or decision; to

13 And we ought always to give thanks, to God, for you, brethren, beloved, by the Lord, for God, from the beginning, hath chosen you to salvation, in the sanctification of the spirit and belief of the truth,

14 Into which we have called you, thru our gospel, to the accomplishment of the glory of our Lord Jesus Christ.

15 Therefore, now, brethren, abide and hold the traditions, which ye have been taught, if by word, or by our epistle.

16 And the Lord Jesus Christ himself and God, our father, he having loved us, and given everlasting consolation and good hope, thru grace,

17 Comfort your hearts, and establish you, in every good word and work.

CHAPTER III.

1 FINALLY, brethren, pray, for us that the word of the Lord may run and be glorified, as, also, among you,

2 And that we may be delivered from unreasonable and wicked men for all have not faith.

3 But the Lord is faithful, who will establish and keep you, from evil.

4 And we confide, in the Lord, concerning you, that, what we command you, ye do and will do.

5 And may the Lord direct your hearts into the love of God and into the awaiting of Christ.

6 And we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother walking disorderly, and not according to the tradition, which was given, by us.

7 For ye yourselves know how ye examine, criticise, judge, decide a difference, give a verdict, pass sentence, inquire, confirm, ratify; to accuse, or charge, to choose for one's self, to select, determine, judge, decide a quarrel by battle, to fight, to have a discussion, debate, or altercation; to be at law, to be judged, decided, &c., to come to a final issue, come to a crisis.

I. TIMOTHY.

should imitate us, for we were not disorderly, among you,

8 For we ate not the gift bread of anyone, but, with toil and labor, night and day, we wrought, for this, not to burthen anyone of you,

9 Not that we have no power, but that we might give ourselves a type, to you, to imitate us, in this.

10 For, when we were with you, we commanded this to you, that, if anyone would not work, he should not eat.

11 For we hear that some walk disorderly, among you, doing nothing, being busybodies.

12 And to such we command and exhort, thru our Lord Jesus Christ, that, with quietness, working, they may eat their own bread.

13 But, brethren, be ye not wearied, welldoing.

14 And, if any one obeyeth not our word, by the epistle, mark him, and associate not, with him, that he may be ashamed.

15 And account *him* not, as an enemy; but admonish *him*, as a brother.

16 And may the Lord of peace, himself, give you peace, in every thing, in every place. The Lord *be* with you all.

17 The salutation of Paul, in my own hand, which is the sign, in every epistle, so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

The second written to the Thessalonians, from Athens.

The First Epistle of Paul to TIMOTHY.

CHAPTER I.

1 PAUL, an apostle of Jesus Christ, by the command of God, our savior and the Lord Jesus Christ, our hope,

2 To Timothy, my natural child, in the faith, grace, mercy, peace, from God, our father and our Lord Jesus Christ.

3 As I besought thee to abide, in Ephesus, going into Macedonia, that thou mightest charge some to teach no other doctrine,

4 Nor regard fables and endless genealogies, which produce questions rather than God's edification, in faith.

5 And the end of the commandment is love, out of a pure heart and a good conscience and unhipocritical faith,

6 From which, some having erred have wandered into unprofitable discourse,

7 Desiring to be lawteachers, understanding not what they say, nor of what they affirm.

8 But we know that the law is good, if anyone shall handle it lawfully,

9 Knowing this, that the law is not

provided for the just, but for the lawless and disobedient, the unholy and profane, for patracides and matracides and manslayerers,

10 For harlots, selfdefilers, with mankind, for menstealers, for liars, for purjurors, and, if any other thing is opposed to acknowledged teaching,

11 According to the gospel of the glory of the blessed God, which I have believed.

12 And I thank Christ Jesus our Lord enabling me, that he considered me faithful, having appointed me, to the ministry.

13 Being first a blasphemmer and persecutor and injurer. But I was compassionated, for being ignorant, I did it, in unbelief.

14 And the grace of our Lord overabounded, in faith and love, in Christ Jesus.

15 This, a faithful saying and worthy of all acceptation, that Christ Jesus entered the world to save sinners, of whom I am first.

16 But, thru this, I was compassionated, that, in me, first Christ Jesus

CHAPTER III.

might exhibit all longsuffering, for a pattern, for them desiring to believe on him, unto everlasting life.

17 And, to the king of the agés, the immortal and invisible, the only wise God, honor and glory, thru the agés of agés. Amen.

18 This charge I commit, to thee, child, Timothy, according to the prophets preceding thee, that, in them, thou mayest war a good warfare,

19 Having faith and a good conscience, which some having abandoned, as to faith, have shipwrecked,

20 Of whom Hymenius and Alexander are, whom I have delivered to satan, that they may learn not to blaspheme.

CHAPTER II.

1 I exhort therefore first of all that supplications, prayers, intercessions, thanksgivings be made, for all men :

2 For kings and all being in authority, that we may lead quiet and peaceable lives, in all piety and sanctity,

3 For this is beautiful and acceptable, in the presence of God, our father,

4 Who desireth all men to be saved, and come to the knowledge of the truth.

5 For one God and one mediator of God and men, the man Christ,

6 Who gave himself, a ransom, for all, a witness, in proper times,

7 Into which I am appointed a preacher and an apostle. I speak the truth, in Christ, I lie not, a teacher of the Gentiles, in faith and truth.

8 I desire, therefore, men to pray, in every place, raising sanctified hands, without wrath and disputation.

9 Likewise, also, women to adorn themselves, in becoming apparel, with modesty and sobriety, not in embroideries, nor gold, nor pearls, nor costly clothing,

10 But, which becometh women professing godliness, with good works.

11 A woman should learn, in silence, in all subjection.

12 But I allow not a woman to

teach, nor govern the man, but to be in silence.

13 For Adam was produced first, then Eve.

14 And Adam was not deceived; but the woman being misled, became in the transgression.

15 But she shall be saved, in child birth, if they shall continue, in faith and love and holiness, with sobriety.

CHAPTER III.

1 A true saying: If anyone seeketh an episcopacy, he desireth a good work.

2 It is necessary, for a bishop to be blameless, the man of one woman, abstemious, sane, courteous, hospitable, instructive,

3 Not intoxicated, no striker, not avaricious; but decorous; unquarrelsome;

4 Ruling well his own house, having the children, in subjection, with all gravity;

5 And, if anyone knoweth not to rule his own house, how can he oversee the church of God?

6 Not new planted, lest, being self-convicted, he may fall into the condemnation of the devil.

7 And he ought also to have a good report of those without, that he may not fall into reproach and the snare of the devil.

8 Likewise the deacons, grave, venerable, not given to much wine, not covetous,

9 Having the mystery of faith, in a pure conscience.

10 And they, also, should be first proved: then they may become deacons, being blameless.

11 Even so, women, grave, not accusers, abstemious, faithful, in all things.

12 A deacon should be the man of one woman, ruling the children and his own house well.

13 For they using the deacon office will purchase to themselves a good degree, and great boldness, in the faith, which is in Christ Jesus.

I. TIMOTHY.

14 I write these to thee, hoping to come unto thee shortly.

15 But, if I delay, that thou mayest know how to behave thyself, in God's house, which is the church of the living God, the pillar and foundation of the truth.

16 And, uncontrovertably, great is the mystery of piety, God manifested, in the flesh, justified, in the spirit, seen, by angels, preached, among the Gentiles, unbelieved, in the world, received, into glory.

CHAPTER IV.

1 AND the spirit speaketh expressly that, in the latter days, some shall apostatize the faith, following deceiving spirits and the teachings of demons,

2 Falsspeaking, in hypokracy, having their consciences cauterized,*

3 Forbiding to marry *commanding* to abstain from meats, which God hath created for participation, with gratitude, by those believing and knowing the truth.

4 For every creature of God is good, and nothing should be refused, being received, with thanks.

5 For it is sanctified, by the word of God and prayer.

6 Reminding these things to the brethren, thou shalt be a good deacon of Jesus Christ nourished, by the words of faith and good doctrine, which thou hast attained.

7 And reject unsanctified and old fables, and discipline yourself in piety.

8 For bodily exercise is profitable, in a little; but piety is profitable unto all things having the promises of the now life and the coming.

9 A faithful saying and worthy of all acceptation.

10 For, in this, we also labor and are reproached, because we have trusted in the living God, who is the savior of all men, especially of the believing.

* Finding no English verb capable of translating, I have adopted the Greek, which is *kauterazō* and means to sear, brand, or burn with a hot iron.

11 Command and teach these things.

12 Despise no one your youth, but become thou a type of the believing, in word, in deportment, in love, in spirit, in faith, in purity.

13 Until I come, attend lecturing, exhortation, and teaching.

14 Neglect not the gift, in thee, which was given thee, by prophecy, with the imposition of the hand of the presbytery.

15 Meditate these things, be in them, that thy profiting may appear unto all.

16 Regard thyself, and thy teachings. Continue in them. For, doing this, thou shalt also save thyself and those hearing thee.

CHAPTER V.

1 THOU shouldest not rebuke an elder, but intreat, as a father, the newer members, as brethren,

2 The elder women, as mothers, the younger, as sisters, with all purity.

3 Honor widows being widows,

4 And, if any widow hath children or nephews, they should be learnt to be pious first, at home, and to render respects to parents, for this is good and acceptable, in the presence of God.

5 And she verily a widow and remembering, trusteth, in God and continueth, in supplications and prayers, night and day.

6 But she living, in luxury, is dead.

7 And command these things that they may be blameless.

8 And, if anyone provideth not also for his own, especially his own household, he hath denied the faith and is worse, than an unbeliever.

9 A widow should not be elected under sixty years, having been the woman of one man,

10 Witnessed in good works, if she hath educated children, if she hath entertained strangers, if she hath washed the saints feet, if she hath relieved the afflicted, if she hath followed every good work.

CHAPTER VI.

11 But refuse the younger widows, for when becoming wanton, against Christ, they will desire to marry,

12 Having resolution,* because they have abandoned the first faith.

13 And they, also, at the same time, learn to be idle, to wander, from house to house, and not only idle, but jesters also, busybodies, speaking what is improper.

14 I advise, therefore, the younger women to marry, to bear children, to govern the house, to give no occasion, to the adversary, for reproach.

15 For some, already, have wandered after Satan.

16 If any man, or woman believing hath widows, relieve he them, and the church not be charged, that it may relieve those truly widows.

17 The elders ruling well should be accounted worthy of double honor, especially they laboring, in word and doctrine.

* This is commonly rendered damnation. That rendition appears to me wrong, because the current opinion of what is called scripture damnation is a transferment, from this state, to a state of unending misery, in the future, or spiritual world. It appears clearly, to me, that the apostle, here had no idea of reference to a future state. He seems to be remarking about their standing, in the church, and their natural inclination to marry again. The Greek word is *krima*, and is rendered, in the lexicon, judgment, resolution, decision, sentence, condemnation, penalty. It is very evident that *krima*, here, relates to the mental condition or propensity of the widow, i. e. her determination to marry. And he proceeds to tell, in the 13th verse, how she will behave to show these sexual desires of matrimony. The apostle's description of the conduct of such widows can have no reference to a future state, for no such transactions can there take place. And it is worthy of notice, also, that the judgment is the opinion or judgment, which the widows exercise, upon the propriety of again marrying and not a judgment of condemnation passed upon them by any authoritative tribunal.

18 For the scripture saith, Thou shalt not muzzle the corn-treading ox. And the laborer is worthy of his wages.

19 Receive not an accusation against an elder, without,* if not in the presence of two, or three witnesses.

20 Those sinning rebuke, in the presence of all, that others, also, may fear.

21 I charge *thee*, in the presence of God and the Lord Jesus Christ, and the elect angels, that thou shouldst observe these things, doing nothing by partiality.

22 Lay hands on no one hastily, nor partake the sins of others. Keep thyself pure.

23 Drink water no longer, but take a little wine, for thy stomach, and thy often infirmities.

24 The mistakes of some men are manifest, going into discrimination.† And to some they afterfollow.

25 Likewise, also, good works are manifest, and those being otherwise can not be concealed.

CHAPTER VI.

1 ALL servants, under the yoke should account their own despots worthy of all honor, that the name of God and the doctrine may not be blasphemed.

2 And they having believing despots, they should not despise *them*, for they are brethren. But rather they should serve, for they are faithful and beloved partaking the benefit. Teach and exhort these things.

* The Greek word is *ektōs*, and means outof, outside, and the meaning here probably is that no accusation should be received outof the church, if not in the presence of two or three witnesses.

† *Amartia* means a missing, a mistake, failure, fault, sin. *Krisis* means separation, discrimination, choice, decision, or final issue, crisis of a disease. I have given the lexicon meaning of these words, and the reader can compare my rendition with others, and then apply his own construction.

II. TIMOTHY.

3 If anyone contrateacheth and assenteth not to wholesome words, those of our Lord Jesus Christ, and the teaching according to piety,

4 He is proud, believing nothing, but knowing about questions and disputations, from which cometh envy, strife, blasphemies, evil suspicions,

5 Perverse disputes of men having corrupted the mind, and being devoid of truth, and supposing gain to be piety. Turn thou from those.

6 And providing* with selfsatisfaction is great piety.

7 For we have bro't nothing into the world, so it is evident, we can carry nothing out.

8 And having food and raiment, with these, we should be contented.

9 But they desiring to be rich fall into temptation and a snare, and into many foolish and hurtful desires, which sink men into ruin and perdition.

10 For moneyloving is the root of all evil, which some coveting have been persuaded from the faith and have pierced themselves, with many sorrows.

11 But thou, O man of God, flee such things, and follow righteousness, piety, faith, love, patience, meekness.

12 Fight the good fight of faith, imbrace eternal life, into which thou

hast been called, and hast professed a good profession, in the presence of many witnesses.

13 I charge thee, in the presence of God enlivening all things, and Jesus Christ witnessing a good profession, before Pontius Pilate,

14 To keep this commandment spotless, unrebukable, until the appearance of our Lord Jesus Christ,

15 Which, in his own times, he will show, the blessed and only potentate, the king of kings and Lord of rulers,

16 Who only hath immortality, dwelling in light unapproachable, whom no man hath seen, to whom be honor and power, forever. Amen.

17 I charge the rich, in this life, not to be proud, unless in the living God, he giving us all things richly, for profit,

18 To do good, to be rich, in good works, to be liberal, participating,

19 Treasuring, unto themselves, a good foundation, for that coming, that they may attain eternal life.

20 O Timothy, keep that committed, avoiding profane and vain discourse, and antithesis of falsenamed knowledge,

21 Which some professing have erred concerning the faith. Grace with you. Amen.

First written to Timothy, from Laodicea the metropolis of Phrygia.

The Second Epistle of Paul to TIMOTHY.

CHAPTER I.

1 PAUL, an apostle of Jesus Christ, by the will of God, according to the promise of life, in Christ Jesus,

2 To Timothy, the beloved child, grace, mercy and peace, from God, the father and our Lord Jesus Christ.

* The Greek word is *porismos*, and means, the act of providing, or furnishing; provisions; acquisition; gain; the means of acquiring, or providing; a contrivance. My rendition of this verse is probably as near the Greek text, as the English can come

3 I thank God, whom I serve, from the forefathers, with a pure conscience, as, unceasing, I have remembrance of thee, in my prayers, night and day,

4 Longing to see thee, remembering thy tears, that I may be filled with joy,

5 Receiving the admonition of thy unfeigned faith, which dwelt first, in thy grandmother Lois and thy mother Eunice, and I am persuaded that, in thee, also.

6 For which cause, I remind thee to bestir the gift of God, which is in

CHAPTER II.

thee, by the imposition of my hands.

7 For God hath not given us the spirit of fear, but of power, and love, and sanctity.

8 Disgrace not, therefore, the testimony of our Lord, nor me, his prisoner; but be a cosympathizer, in the gospel, according to the power of God,

9 He saving us, and calling, with a holy calling, not according to our works; but according to his own proclamation and grace given to us, in Christ Jesus, before the enduring times,

10 And is now manifested, by the appearance of our Savior, Jesus Christ, truly abolishing death, and showing life and immortality, thru the gospel;

11 Unto which I am appointed a preacher and an apostle, and a teacher of the Gentiles,

12 For which, also, I suffer these things. But I am not ashamed; for I know, in whom I have believed, and am persuaded that he is able to keep my deposit, until that day.

13 Keep the form of sound words, which thou hast heard, from me, in faith and love, in Christ Jesus.

14 Keep that good gift deposited, by the holy spirit dwelling in us.

15 Thou knowest this, that all they, in Asia, have abandoned me, of whom are Phygellus and Hermogenes

16 The Lord compassionate the house Onesiphorus, for he often refreshed me, and was not ashamed of my perplexity;

17 But having come to Rome, he sought more diligently and found me.

18 May the Lord grant him to find mercy of the Lord, in that day, and whatever he ministered in Ephesus, thou knowest better.

CHAPTER II.

1 THOU, therefore, my child, endure, in the grace, in Jesus Christ.

2 And what thou hast heard from me, before many witnesses, commit those then to faithful men, who shall be proper to teach others also.

3 Therefore endure hardship, as a good soldier of Jesus Christ.

4 No one warring encumbereth himself with the affairs of life, that he may please him electing him, a soldier.

5 And, if anyone striveth, he is not crowned, unless he shall strive lawfully.

6 The husbandman laboring should be the first to partake the fruits.

7 Consider these things, I say, for the Lord will give thee understanding, in all.

8 Remember that Jesus Christ was raised, from the dead, according to my gospel,

9 In which bond I suffer evil, hitherto, as an evildoer. But the word of God is not bound.

10 Therefore I endure all, for the elect, that they, also, may obtain salvation, in Christ Jesus, with everlasting glory.

11 The word is faithful, for if we shall cosuffer, we also shall colive.

12 If we shall copersevere, we shall coreign, If we shall deny him, he will deny us.

13 If we disbelieve, he remaineth faithful. He can not deny himself.

14 Remind them these things, testifying, in the presence of the Lord, that they contend not about words, to no profit, to the subversion of those hearing.

15 Endeavor to show thyself approved, unto God, a workman not ashamed, rightly dividing the word of truth.

16 But shun unconsecrated and idle conversations, for they will increase to more impiety,

17 And their talk will destroy as a gangreen, of whom are Hymeneus and Philetus,

18 Who, as to the truth, have erred, saying that the resurrection hath already been, and overthrow the faith of some.

19 Yet the foundation of God standeth sure, having this seal, the Lord knoweth those being his. Everyone naming the name of Christ, depart he from iniquity.

II. TIMOTHY.

20 In a great house are not only golden and silver vessels, but also wooden and earthen. And, verily, these to honor, and those to dishonor.

21 If, therefore, anyone should cleanse himself, from these, he shall be a vessel, unto honor sanctified and proper for the despot, prepared unto every good work.

22 And flee youthful lusts. Follow righteousness, faith, love, peace, with those calling upon the Lord, from a pure heart.

23 And avoid foolish and unlearned questions, knowing that they engender contentions.

24 And the servant of the Lord should not contend, but be gentle, to all, instructive, patient,

25 In meekness, instructing self-opposers, if ever God will give them repentance, into the knowledge of the truth.

26 That they also may recover themselves out of the snare of the devil captivated by him, at his will.

CHAPTER III.

1 AND know thou this, that in the last days, perilous times shall come.

2 For men shall be selflovers, avaricious, vagrants, boasters, blasphemers, disobedient to parents, unthankful, licentious,

3 Unaffectionate, treatybreakers, calumniators, licentious, cruel, not lovers of good,

4 Traitors, inconsiderate, violent, pleasurelovers more than Godlovers.

5 Having a form of piety, but denying its power. And avoid such.

6 For, of such are they creeping into houses, and captivating little women laden with sins, led by diverse lusts.

7 Always learning and never able to come to the knowledge of the truth.

8 In what manner Jannes and Jambres withstood Moses, so, also, these resist the truth, men having corrupted the mind, impure as to the faith;

9 But they shall not proceed farther for their incomprehension is apparent, to all, as theirs, also, became.

10 And thou having known my

teaching, leading, purpose, faith, long suffering, love, patience,

11 Persecutions, suffering, which befel me, at Antioch, at Iconium at Lystra, what persecutions I endured, and the Lord delivered me from all.

12 And all desiring to live piously, in Christ Jesus, shall be persecuted.

13 But wicked men and inchanters proceed worse, deceiving and being deceived.

14 But continue in what thou hast learned and hast believed, knowing of whom thou hast learned,

15 And, that, from infancy, thou hast known the sacred writings, they making thee wise unto salvation, thru faith, in Christ Jesus.

16 All scripture is Godinspired and profitable for doctrine, for reproof, for correction, for instruction, in righteousness,

17 That the man of God may be perfect, being furnished to every good work.

CHAPTER IV.

1 I testify in the presence of God and the Lord Jesus Christ judging the living and the dead, at his appearance, and his kingdom:

2 Preach the word, be present seasonably, unreasonably, reprove, rebuke, exhort, in all longsuffering and teaching,

3 For the time will be, when they will not endure sound doctrine; but, according to their own lusts, they will amass teachers, tickling the hearing.

4 And they will turn the sound certainly from the truth, and they will be turned to fables,

5 And watch those, in all things, endure evil, do the work of an evangelist, fulfilling thy ministry.

6 For I am now offered, and the time of my departure approaches.

7 I have fought the good fight, I have finished the course, I have kept the faith;

8 Finally, a crown of righteousness is preserved, for me, which the Lord, the righteous judge, shall give me, in that day; and not to me, only,

CHAPTER I.

but, also, to all loving his appearance.

9 Endeavor to come to me shortly,

10 For Demas hath forsaken me, having loved this present life, and has departed to Thessalonica, Kreskens to Galatia, Titus to Dalmatia.

11 Luke only is with me. Taking Mark, bring him, with thyself, for he is profitable, for me, in the ministry.

12 I have sent Tychichus to Ephesus.

13 The cloak, which I left, in Troas, with Karpus, coming, bring, and the books, especially the parchments.

14 Alexander, the coppersmith, did me much evil, may the Lord reward him according to his works,

15 Whom watch thou also, for he hath greatly withstood our words.

16 In my first apology, noone stood with me, but all forsook me. May it not be reckoned to them.

17 And the Lord was with me and strengthened me, that, thru me, the

preaching may be fulfilled, and that all the Gentiles may hear. And I was delivered out of the lion's mouth.

18 And the Lord will deliver me from every evil work and preserve into his heavenly kingdom. To whom be glory into the ages of ages. Amen.

19 Salute Priska and Aquila, and the house of Onesiphorus.

20 Erastus hath remained at Corinth, and I have left Trophemus, at Miletus, sick.

21 Hasten to come, before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The second epistle, to Timothy ordained the first bishop of the church of Ephesus, was written from Rome, when Paul was bro't before Nero Cesar, the second time.

The Epistle of Paul to TITUS.

CHAPTER I.

1 PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledgment of the truth, according to piety,

2 In hope of eternal life, which the unlying God promised, before the eternal ages,

3 And, in due times, hath manifested his word, by proclamation, which I have understood, according to the command of God, our Savior,

4 To Titus, my own child, according to the common faith, grace, mercy, peace, from God, the father and our Lord Jesus Christ.

5 For this cause, I left thee, in Krete, that thou shouldest rectify the things wanting, and ordain elders, in every city, as I have appointed thee,

6 If he is blameless, the man of one woman, having faithful children, not accused of debauchery and disobedience.

7 For a bishop, as a steward of God, should be blameless, not self-willed, not a banqueter, not a striker, not a usurer;

8 But hospitable, mirthful, sound minded, just, holy, temperate,

9 Holding fast the faithful word, according to instruction, that, by teaching, he, also, may be able to exhort and convince gainsayers,

10 For many are insubordinate, brawlers and infatuated, mostly they of the circumcision,

11 Who should be silenced, who subvert whole houses, teaching what they should not, for dishonest gain.

12 A certain one of them, a prophet of their own, said, The Cretians always liars, evil beasts, white bellies.

13 This testimony is true; for which fault, rebuke them sharply, that they may be sound, in the faith.

14 Not retaining Jewish fables, and the commandments of men, turning from the truth.

TITUS.

15 To the pure, all things are pure, but to the defiled and faithless, nothing pure; but their mind and conscience is defiled.

16 They profess to know God, but deny him, in works, being abominable and disobedient, and, in every good work, unassayed.

CHAPTER II.

1 AND speak thou what becomes sound doctrine:

2 The elders to be sober, grave, temperate, sound in the faith, the love, the patience.

3 The aged women likewise, that they should adorn their standing, not calumniators, not in much wine, good teachers,

4 That they may teach the young women prudence, to be husbandlovers, childlovers,

5 Wise, chaste, domestic, good, obedient to their own men, that the word of God may not be blasphemed.

6 Exhort the young men, also, to sobriety.

7 In all things making thyself a type of good works, in doctrine, in integrity, in sincerity, in incorruptableness,

8 In sound speech, uncondemnable, that he of the opposition maybe ashamed, having no evil to say of thee,

9 That servants should obey their own despots, to be agreeable, in all things, not controverting,

10 Not purloining, but exhibiting all good fidelity, that they may adorn the doctrine of God, our savior, in all things;

11 For the saving grace of God hath appeared, unto all men,

12 Teaching us that, denying impiety and worldly lusts, we should live soberly, righteously and piously, in this life,

13 Expecting the blessed hope, the appearance of the glory of great God and our savior, Jesus Christ,

14 Who gave himself, for us, that he might release us, from all unlaw-

fulness, and purify, unto himself, a peculiar people zealous of good works.

15 Speak and inculcate these things, and rebuke, with all authority. No one despise thee.

CHAPTER III.

1 Remind them to conform to beginnings and powers, and to obey authorities, and to be ready to every good work,

2 To blaspheme no one, to be chaste, gentle, showing all meekness, to all men.

3 For we also were, formerly, incomprehensible, disobedient, deceived, serving diverse lusts and pleasures, transported with malice and envy, hateful, and detesting each other,

4 And afterwards the kindness of the philanthropy of God, our savior, appeared,

5 Not by works, in righteousness, which we had done, but according to his mercy he hath saved us, by the washing of regeneration, and the renewing of the holy spirit,

6 Which he hath shed richly, upon us, thru Jesus Christ, our savior.

7 That, being justified, by his grace, we should become heirs, according to the hope of eternal life.

8 This a true saying and concerning these, I will thee to affirm that they having believed, in God, may bethink to maintain good works. These things are good and profitable unto men.

9 And avoid foolish questions and genealogies, and contentions, and lawsuits, for they are unprofitable and vain.

10 After the first and second admonition, reject an heretical man,

11 Knowing that whoever, is such, is subverted and sineth, being self-condemned.

12 When I shall send Artemas, or Tychicus, unto thee, endeavor to come to me, at Nicapolis, for there I design to winter.

13 Bring Zenas, the lawyer, and Apollos, that nothing may be wanting to them.

CHAPTER I.

14 And ours should also learn to maintain good works, for useful necessity, that they may not be unfruitful.

15 All they with me salute thee. Salute all loving us, in the

faith. Grace with you all. Amen.
The letter to Titus the first ordained bishop of the church at Crete was written from Nicapolis of Macedonia.

The Epistle of Paul to PHILEMON.

CHAPTER I.

1 PAUL, a prisoner of Jesus Christ and brother Timothy to the beloved Philemon, our fellowlaborer,

2 And the beloved Aphia and Archippus, our fellowsoldier, and the church, in thy house,

3 Grace and peace, unto you, from God, our father, and tho Lord Jesus Christ.

4 I thank my God always mentioning thee, in my prayers,

5 Understanding thy love and faith, which thou hast towards the Lord Jesus and to all the saints,

6 That the communication of thy faith may become effectual, in the knowledge of every good thing, in you, in Christ Jesus.

7 For we have much joy and consolation, in thy love, that the bowels of the saints are refreshed by thee, brother.

8 Wherefore, having much boldness, in Christ, I injoined thee what is convenient,

9 For love, I rather intreat thee being such as Paul, the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee concerning my child Onesimus, whom I begat, in these, my bonds,

11 He formerly unprofitable to thee, but now profitable to thee and me,

12 Whom I have sent. Receive thou him, that is, my own bowels,

13 Whom I desired to retain, with myself, that, for me, he might have ministered unto thee, in these bonds of the gospel.

14 But, without thy own judgment,

I have determined to do nothing, that thy good may not be, as of necessity, but of choice.

15 For perhaps, therefore, he may have separated for an hour, that thou mayest receive him abiding,*

16 Not as a servant, but above a servant, a brother beloved, especially to me, and, much more, to thee, also, in the flesh and in the Lord.

17 If, therefore, thou holdest me, a partner, receive him, as me.

18 And, if he hath wronged or oweth thee, charge that to me.

19 I, Paul, have written with my own hand, I will repay, I say not, to thee, that thou thyself belongest to me.

20 Yea, brother, may I have joy of thee, in the Lord. Refresh my bowels, in the Lord.

21 Believing in thy obedience, I wrote to thee, knowing, also, that thou wilt do above what I say.

22 And, likewise, also prepare me a lodging, for I hope that, thru your prayers, I shall be given to you.

23 Epaphras, my fellowprisoner, in Christ Jesus, saluteth thee,

24 And Markus, Aristarchus, Demas, Luke, my fellow laborers.

25 The grace of the Lord Jesus Christ, with your spirit. Amen.

Written to Philemon, from Rome, by Onesimus, the housservant.

* This is commonly rendered, forever, or eternal. It is plain that that is not the meaning of *aitoniōn*, in this passage, for Paul is speaking, here, of Onesimus, of his short stay, when he should return.

The Epistle of Paul to the HEBREWS.

CHAPTER I.

1 **OFTEN**, and variously, God having spoken to the fathers, by the prophets,

2 At the extreme of these days, he hath spoken, to us, by his son, whom he hath appointed heir of all, by whom also, he made the times,

3 Who being the brightness of the glory and character of his foundation* upholding all things, by the word of his power, thru himself; having made purification of our sins, he sat on the right of the majesty, on high,

4 In this, being made better, than the angels, by which he hath inherited an excellenter name, above them.

5 For to whom of the angels, said he ever, Thou art my son, this day I have begotten thee? And again, I will become a father, to him, and he shall be, to me, for a son?

6 And again, when he bro't the first begotten, into the inhabited world, he said, And all ye angels of God worship him.

7 And unto the angels truly he said, He making his angels, spirits, and his ministers, a flame of fire.

8 But to the son, Thy throne, O God, into the age of the age. A

* This is commonly rendered, the express image of his person. The Greek words are, *charaktēr tēs upōstaseōs*. Character is our English word *charaktēr*. *Tēs* our article the, in the feminine and genitive case agreeing with *upōstaseōs*, the genitive of *upōstasis*, and is rendered, in the lexicon, the act of placing or laying under, a basis, a foundation, bottom, a supporter, a stay, substruction. This literal rendition is much more conformable to gospel principles, than the common rendition, for the apostle is not here speaking of the personal appearance of Christ, but of him, as the foundation of God's great and redeeming economy, in the gospel dispensation. And the figure, in the sense, in which the apostle evidently meant, is highly proper and expressive.

scepter of equity, the scepter of thy kingdom.

9 Having loved righteousness and hated iniquity, for that, God, thy God, hath anointed thee, with thy olive oil of gladness above thy fellows.

10 And thou, Lord, in the beginnings, hast established the earth, and the heavens, the work of thy hands.

11 They shall perish, but thou remainest; they all, as a garment, shall grow old,

12 And, as a wrapper, thou shalt roll them, and they shall be changed; but thou art he, and thy years shall not be shortened.

13 And to whom of the angels, said he ever, sit thou, at my right, until I shall make thy enemies, thy footstool?

14 Are not they all ministering spirits forthsent, into the ministration of those desiring salvation?

CHAPTER II.

1 For this, we ought more diligently to heed what we have heard, that we may not loose them.

2 For, if the word spoken, by angels became steadfast, and every transgression and disobedience received a just reward,

3 How shall we escape neglecting so great salvation, which, in the beginning, was spoken, by the Lord, and confirmed unto us, by those hearing him?

4 God verily also cowitnessing, with signs and terrors, and with various powers and divisions* of the holy spirit, according to his determination.

5 For he hath not subjected the inhabited coming world to the angels, of which we speak.

* This is commonly rendered divers miricles. The Greek word is *poikilta*, and is rendered in the lexicon, the act of variegating, or adorning with various colors, whether by printing or embroidery, to issue with figures of animals, a variegated appearance, variety, diversity.

CHAPTER III.

6 And a certain one hath, somewhere, testified, saying, What is man, that thou rememberest him? or the son of man, that thou visitest him?

7 Having diminished him something below the angels, crowned him with glory and honor, and placed him over the works of thy hands,

8 And having subjected all things, under his feet. For, in that, he subjected all things, unto him, he excepted nothing unsubjected to him. And now we see, as yet all things not subjected unto him;

9 But we behold Jesus made somewhat below the angels, thru the suffering of death, crowned with glory and honor, that, by God's grace, he should taste death, for everyone.

10 For it became him, for whom all things and of whom all things, bringing many sons, into glory, to perfect the author of their salvation, thru sufferings.

11 For, verily he sanctifying, and they sanctified, all *are* of one, for which cause, he is not ashamed to call them brethren,

12 Saying, I will declare thy name, to my brethren; in the midst of the church, I will hymn thee.

13 And again, I will put my trust in him. And again, Behold I am, and the children, which God hath given me.

14 Seeing, therefore, the children partake of flesh and blood, he also took fully of them, that, thru death, he might destroy him having the prince of death, that is, the devil,

15 And deliver those, who, in fear of perpetual death, are, *thru* life, subjected, in bondage.

16 For, certainly, he assumed not the nature of angels; but he assumed the seed of Abraham.

17 Therefore, in all things, it behoved him to conform to his brethren, that he might become a merciful and faithful highpriest, in things, unto God, in this, to expiate the sins of the people.

18 For, in that, he hath suffered,

being tempted, he can succor the tempted.

CHAPTER III.

1 WHEREFORE, holy brethren, partakers of the heavenly calling, consider the apostle and highpriest of our profession, Jesus Christ,

2 Being faithful to him appointing him, as, also, Moses, in his whole house.

3 For this was accounted more worthy of glory, than Moses, in as much as, he having building it, hath more honor, than the house.

4 For every house is built, by some one; but he having built all, God.

5 And Moses verily *was* faith, in his whole house, as serving for a testimony of things to be spoken,

6 But Christ, as a son, over his house, whose house we are, if we hold the confidence and rejoicing of the hope firm, unto the end.

7 Wherefore, as the holy spirit saith, To-day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation, in the wilderness,

9 When your fathers tempted me, proved me, and saw my works, forty years.

10 Wherefore, I was grieved, with that generation, and said, They always err, in heart, and have not known my ways.

11 So I swore, in my wrath, If they shall enter my rest.*

12 Observe, brethren, that an evil heart of unbelief is not in anyone of you;

13 But exhort eachother daily, while it is called today, that noone of you may be hardened, in the deceitfulness of sin;

* The common translation has it, They shall not enter into my rest. My rendition is the true meaning of the Greek, as near as English words can make it. The exact meaning of the Greek verb, *eiseilēō* is to roll into, but the verb roll is not so acceptable a word here as enter, so I have retained it.

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14 For we have become partakers of Christ, if we shall hold the beginning of the foundation firm, unto the ends,

15 In which it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some hearing opposed; but not all coming, from Egypt, with Mosés.

17 And, with whom was he angry forty years? *Was he* not with those having sinned, whose haunches fell in the wilderness?

18 And to whom swore he, they should not enter his rest, if not to the unbelieving?

19 And we see that they could not enter, for unbelief.

CHAPTER IV.

1 THEREFORE, we should fear, lest a promise being left of entering his rest, anyone of you should be belated.

2 For we are evangelized, as well as they. But the word heard profited them not, being unmixed with faith, in those hearing.

3 For, we believing, have entered the rest, as he said, As I have sworn in my wrath, If they shall enter my rest, altho the works were finished, from the foundation of the world.

4 For he spake, somewhere, of the seventh day, thus; And God ceased, on the seventh day, from all his works.

5 And, in this, again: If they shall enter my rest.

6 It, therefore, appears that some must enter it, and they being first evangelized entered not, thru apathy,

7 (Again he limiteth a certain day, in David, saying, after so long a time, as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For, if Jesus had have rested them, he would not, after that, have named another day.

9 Consequently, a sabbath celebration remaineth to the people of God.

10 For he entering his rest, he also

ceaseth from his labors, as God from his.)

11 We therefore labor to enter this rest, that noone may fail, by this example of apathy.

12 For God's living and operating word is also sharper than every doubleedged sword, piercing unto the division of soul and spirit, and also the joints and marrows and discerners of the thoughts and intents of the hearts.

13 And every creature is manifest, in his presence. And all things are naked and open to his eyes, before whom excuse *must be given* for us.

14 Therefore, having a great high priesthood having entered the heavens, Jesus, the Son of God, may we retain the agreement.

15 For we have not a highpriest unable to sympathize our infirmities, but tried, in all things, according to resemblance, without sin.

16 We may therefore, come, with boldness, before the throne of grace, that we may receive mercy, and may find grace, for help, in need.

CHAPTER V.

1 FOR, every highpriest taken from among men, is ordained, over men, in things, for God, that, he may offer gifts also and sacrifices, for sins,

2 Being able to compassionate the ignorant and the erring, because he also is compassed, with infirmity.

3 And, for this, he ought, as for the people, so also, for himself, to offer, for sins.

4 And noone taketh this honor, to himself, but he called of God, as also, Aaron.

5 So, also, Christ glorified not himself to become a highpriest; but he having said to him, Thou art my son, I have begotten thee, this day.

6 As also he hath said, in another place: Thou a priest, thru life, after the order of Melchisedek,

7 Who, in the days of his flesh, having offered prayers and supplication, with strong tears, to him able to save him, from death, was heard for the circumcision.

CHAPTER VI.

8 And, tho', being a son, he learned obedience, from what he suffered,

9 And being perfected, he became the author of eternal salvation, to all obeying him,

10 Having been saluted high priest, by God, after the order of Melchisedek,

11 Of whom we have much speech and hard to explain, because ye have become sluggish, in the ears.

12 For, for the time, deserving to be teachers, ye have need to be re-taught the rudiments of the beginning of the words of God, and are become *those* having need of milk, and not of strong food.

13 For everyone using milk *is* unskilful, in the word of righteousness, for he is a babe.

14 But strong food is for the mature, those, by the use of the sensés, having been exercised to discern good, from evil.

CHAPTER VI.

1 WHEREFORE, leaving the account of the origin of Christ, we may proceed to perfection, not relaying, the foundation of repentance, from dead works and faith towards God,

2 The doctrine of baptisms and the onlaying of hands, and the resurrection of the dead and eternal judgment.

3 And we will do this, if God shall permit.

4 For impossible for those having become once enlightened, and having tasted the heavenly gift, and having been once partakers of the holy spirit,

5 And having tasted the good word of God, and the powers of the coming life,

6 And having estrayed, to renew *them*, having recrucified the son of God, and having disgraced *him*.

7 For the earth drinking the rain coming often upon it, and producing botany* fit for those, by whom also it is dressed, receiveth blessing from God.

* All kinds of vegetables.

8 But that bearing thorns and briars* is unacceptable, and near imprecation, whose end *is* a burning.

9 But, beloved, we are persuaded better things of you, and things accompanying salvation, if also we so speak.

10 For God *is* not unrighteous to forget your work and toil of love, which ye have shown toward his name, in having ministered unto the saints, and ministering.

11 And we desire each one of you to show the same diligence to the full assurance of hope unto the end,

12 That ye become not slothful, but imitators of those, who thru faith and patience, inherited the promises.

13 For God having promised Abraham, when had noone, greater, by whom to swear, he swore by himself,

14 Saying, Surely, blessing, I will bless thee, and increasing, I will increase thee.

15 And so, having longlived, he obtained the promise.

16 For men verily swear, by a greater, and an oath, in conformation, *is*, to them, the end of all controversy.

17 In which *promise*, God having determined more abundantly to show the heirs of the promise the immutability of his counsel, he mediated, by an oath,†

18 That, by two immutable acts, in which God could not lie, we have strong consolation, we fleeing to possess the hope exhibited,

* I am well aware that this is used figuratively as an emblem of evil, but everyone of observation knows that thorns and briars are certain indications of good land.

† The common translation has confirmed it by an oath. The Greek verb, *mesiteuō*, means to be in the middle, to intervene, to act as mediator. And this seems to give more of a gospel sense to the reading. For all the promises, from Adam to Christ, and their fulfilment, in him, go upon the principle of a mediation between God and man and a final reconciliation of man to God.

H E B R E W S .

19 Which we have as an anchor of the soul, unshaken and firm, and entering into that more within the veil,

20 Where Jesus, the forrunner, hath entered, for us, having become a highpriest, for us, for life, after the order of Melchisedek.

CHAPTER VII.

1 FOR this Melchisadek, king of Salem, priest of the most high God, he having met Abraham returning from the slaughter of the kings, and having blessed him,

2 To whom Abraham also divided a tenth from all, first, verily, by interpretation, king of righteousness, and afterwards, also, king of Salem, which is king of peace,

3 Fatherless, motherless, without genæalogy, having neither beginning of days, nor end of life,† but having become like the son of God, abideth a priest, in uninterrupted continuation.

4 And consider how great this *was*, to whom Abraham, the patriarch, also gave the tithe of the spoils.

5 And verily they of the sons of Levi receiving the priesthood, have a commandment to tithe the people, according to the law, that is, their brethren, altho' they came from the loins of Abraham.

6 But he, whose genæalogy is not, from them, tithed Abraham having the promises, and blessed him.

7 And, without all contradiction, the less is eulogized of the stronger.

8 And here truly dying men receive tithes, and there, he being witnessed that he liveth.

9 And, as it may be said, Levi receiving tithes, thru Abraham, was tithed.

10 For he was, as yet, in the father's loins, when Melchisedek met him.

11 If, therefore, perfection certain-

† This is speaking of him as a priest, not as a man. This is the same as a monarch. The monarch never dies, tho' the man dies. The priesthood never dies, tho' the priest dies.

ly was thru the Levitical priesthood, for under it, the people legislated,* what need of another priest, after the order of Melchisedek, and not to be called, after the order of Aaron.

12 For, the priesthood being changed, a change of the law would come, from necessity.

13 For *he*, of whom these things are spoken, descended from another tribe, of which noone attended altar service.

14 For, *it is* evident that our Lord sprang from the tribe of Juda, in which tribe, Moses spoke nothing about the priesthood.

15 And *it is* yet far more evident, if another priest arriseth, after the similitude of Melchisedek,

16 Who came not according to the law of a carnal commandment, but according to the power of an endless life.

17 For he testifieth that, thou a priest, thru life, according to the order of Melchisadek.

18 For verily a disannulling of the preceding command became, thru its weakness and unprofitableness.

19 For the law perfected nothing except the introduction of a better hope, thru which, we approach God.

20 And, in as much as, not without an oathsacrifice, *a priest could not be made,†*

21 (For those priests certainly were made without an oathsacrifice, but this with an oathsacrifices by him speaking, unto him, *saying*, The Lord

* This is commonly rendered received the law. The Greek word is *nēmōthētēō* and means to enact a law, to legislate, to ordain.

† These were sacrifices and rites on occasion of swearing solemn oaths, a place where treaties have been made and sworn to and sanctioned by religious rites. These rites used and practised by the Greeks and other heathen nations, and probably not by the Jews, except in connexion with them. The Greek word is *orkōmōsia*, in the plural neuter gender.

CHAPTER IX.

swore, and will not repent, Thou a priest forever, after the order of Melchisedek,)

22 Accordingto somuch, Jesus became the surety of a better testament.

23 And the priests truly became more, *as*, by death, they could not continue.

24 But this, because he continueth, thru the age hath an unchangable priesthood.

25 Wherefor, he is able, also, to save, to the uttermost those coming, thru him, unto God, he living continually to intercede for them.

26 For, such a highpriest holy, harmless, undefiled, separated from sinners and becoming higher than the heavens, became us,

27 Who hath not necessity, daily as the highpriests, first, for his own sins, to offer sacrifice, then those for the people, for he did this once, for all, having offered himself.

28 For the law maketh men, highpriests, having infirmity, but the word of the oathsacrifice,* that, after the law, *maketh* the son consecrated, thru life.

CHAPTER VIII.

1 **AND**, of the things spoken, this the sum: We have such a highpriest, who hath seated on the right of the throne of the majesty, in the heavens,

2 A minister of the holy things and of the true tabernacle, which the Lord pitched and not man.

3 For every highpriest is truly ordained to offer gifts and sacrificés. Wherefore, it is necessary that he also should have something to offer.

4 For, if, while he was upon the earth, he was not truly a priest, priests have to offer gifts, accordingto the law,

5 Who serve for a pattern and shadow of heavenly things, as Mosés had been admonished, disigning to complete the tabernacle. For, see, he said, thou shouldest make all accord-

ingto the type shown thee, in the mount.

6 But now he hath obtained a more excellent ministry, in as much as, he is the mediator of a better testament, which is established upon better promises.

7 For, if the first had been faultless, then the place of a second would not have been sought.

8 For, blaming them, he said, behold, the days are coming, saith the Lord, and I will make a new testament with the house of Israel and with the house of Judah,

9 Not accordingto the testament, which I made, with their fathers, in the day, my hand having taken them to lead them outof the land of Egypt, for they abode not, in my testament, and I have regarded them not, saith the Lord.

10 For this, the testament, which I will make, with the house of Israël, after those days, saith the Lord, I will give my laws, into their tho'ts and will write them, upon their hearts, and I will be, to them, a God, and they shall be, unto me, a people.

11 And they shall not teach everyone, his neighbor, and everyone his brother, saying, know thou the Lord, for all shall know me, from the small of them, unto the great of them.

12 For I will be merciful, to their unrighteousness, and I will remember their sins and iniquities no more.

13 In that, he saith a new, he hath wrestled the first.* And that wrestled and grown old is near a disappearance.

CHAPTER IX.

1 **THEN**, certainly, the first tabernacle had also justification of service and a worldly sanctuary.†

* This is commonly rendered he hath made the first old. The Greek verb is *palaio* to wrestle, contend, or struggle, and is here used figurativly.

† This verse is commonly rendered, Then, verily, the first covenant had ordinances of divine service, and a

* See note chap. VII 20.

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2 For a tabernacle was prepared, the first, in which was the candlestick and the table, the show of the breads, which is called the sanctuary.

3 And, after the second veil, the tabernacle, which was called holy of holies,

4 Having the golden censer and the ark of the testament aroundoverlaid, with gold, over all, in which was the golden urn having the manna, and Aaron's rod, which budded, and the testament.

5 And, over it, the cherubim of glory overshadowing the propitiatory, of which it is not now to speak particularly.

6 And these being ordained, the priests verily entered the first tabernacle continually accomplishing the services.

7 But into the second, the highpriest only, once a year, not without blood, which he offered, for himself and the errors of the people,

8 The holy spirit signifying this, that the way, into the holies, had not then been shown, the first tabernacle being yet standing,

9 Which *was* a parable, for the time then being, in which both gifts and sacrifices were offered, not being able to perfect him sacrificing, according to conscience,

10 Only in meats and drinks, and diverse washings, and carnal ordinances imposed, until the time of reformation.

11 But Christ having become the highpriest of the expected good things by a greater and more perfect tabernacle, not handmade, that is, not of this construction,

12 Neither by the blood of goats and calves, but, by his own blood, he entered, once, for all, into the holies of holies, having obtained eternal redemption.

13 For, if the blood of bulls and goats, and the ashes of a heifer sprinkle worldly sanctuary. My rendition is as near the Greek text, as the English can possibly come.

14 How much more shall the blood of Christ, who, thru the eternal spirit, offered himself spotless, to God, cleanse your conscience, from dead works, to serve the living God?

15 And, for this, he is the mediator of the new testament, that, death having come, for the redemption of the transgressions, under the first testament, those having been called, might receive the promise of the eternal inheritance.

16 For, where a testament is, from necessity, the death of the testator must be.

17 For the testament is secure, upon the death, for it availeth not, whilst the testator liveth.

18 Therefore, the first was not dedicated, without blood.

19 For, every commandment according to the law, having been spoken, by Moses, to all the people, taking the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled verily the book and all the people,

20 Saying, This the blood of the testament, which God hath enjoined upon you.

21 And, also, he sprinkled the tabernacle and all the vessels of the liturgy.

22 And, nearly all, according to the law, are cleansed with blood. And without bloodshedding, remission is not.

23 Therefore, from necessity, the patterns of things, in the heavens, should be purified, by these. But the heavenly things themselves, with sacrifices beyond these.

24 For Christ hath not entered the handmade sanctuaries, the antitypes of the true, but, into heaven itself, now to appear, before God's face, for us;

25 Not that he should offer himself often, as the highpriest entereth into the sanctuaries yearly, with blood for another.

26 In that case, he must have suffered often, from the foundation of

CHAPTER X.

the world; but now, once, upon the consummation* of the agès, in the abolition of sin, he hath appeared, thru the sacrifice of himself.

27 And, in as much as, it is appointed unto men to die once, and after that, the separation,†

28 So, also, Christ having been once offered to bear the sins of many, to those awaiting him, he will appear, a second time, without sin, unto salvation.

CHAPTER X.

1 For the law having a shadow of good things coming, not the very resemblance of the acts, in those yearly sacrificés, which they offered, in succession could not perfect those coming continually.

2 For, then, they probably would not have ceased to be offered, for that, those worshiping, having been once cleansed, would have had no more conscience of sin.

3 But, in those *sacrifices*, a reminding of sins *is* yearly.

4 For the blood of bulls and goats can not abolish sins.

5 Wherefore, having entered the world, he said, Sacrifice and offering thou desirest not, but a body thou hast prepared for me.

6 And, in whole burnt offerings, for sins, thou hast not been well pleased.

7 Then he said, Lo, I come, in the head of the book it hath seen written, of me To do thy will, O God.

8 Father back, saying: For sacrifice and offering and burnt offerings and for sins thou desiredst not, nor wast

telesta has various meanings In this place it means termination, consummation, accomplishment, perfection. Aaiōn means life, or age.

† This is commonly rendered judgment. The Greek word is krisis and is rendered in the lexicon, separation, discrimination, choice, decision, judgment, the decision, or final issue, the crisis of a distemper. I have given all the meanings of the word, and the reader may take that best suiting his own opinion.

thou pleased, *in them*, which were offered according to the law.

9 Then he exclaimed, Lo I have come to do thy will, O God. He removeth the first, that the second, may be established,

10 By which will, we are consecrated, thru the offering, the body of Jesus Christ, once, for all.

11 And every priest, truly, standeth daily ministering and offering often the same sacrificés, which can never remove sins.

12 But this, having offered one sacrifice for sins, forever sat on the right of God,

13 From thenceforth awaiting, until his enemies shall be made his footstool.

14 For, by one offering, he hath perfected the sanctified.

15 And the holy spirit, also, witnesseth, to us, that, after that, he had aforesaid,

16 This is the testament, which I will make, with them, after those days, saith the Lord, I will give my laws into their hearts and I will write them, in their thot's,

17 And I will remember their sins and unlawfulness no more.

18 And, where remission of these *is*, no more offering for sins *is*.

19 Therefore, brethren, having boldness, into the entrance of the holies, in the blood of Jesus,

20 Anew and living way, which he hath consecrated, for us, thru the vail, that is, his flesh,

21 And a great highpriest over the house of God,

22 We may approach, with a true heart, in full assurance of faith, having sprinkled the hearts, from an evil conscience, and washed the body, in pure water,

23 We retain the unwavering profession of faith, for he having promised *is* faithful.

24 And we should consider each other, in the excitement of love and good works,

25 Not forsaking the assembling

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of ourselves, as the custom *is* with some; but exhorting, and, so much the more, as ye behold the day approaching.

26 For, we sining willingly, after having received the knowledge of the truth, sacrifice, for sin, remaineth not, any more.

27 But a certain fearful expectation of judgment and fry zeal, desiring to devour the adversaries.

28 Anyone having despised the law of Moses was slain, without mercy, upon two or three witnesses.

29 Of how much severe punishment suppose ye, he should be tho't worthy, having downtrodden the son of God and considered the blood of the testament common, in which he was sanctified, and despised the spirit of grace?

30 For we know him saying, Vengeance, mine, I will recompense, saith the Lord. And again, The Lord judgeth his people.

31 Fearful to fall into the hands of the living God.

32 But reremember the former days, in which, having been enlightened, ye endured a great fight of sufferings;

33 This truly, ye having been théâtreactors,* in reproachés and afflictions also; and this, becoming companions of those so used;

34 For ye also compassionated me, in my bonds, and endured the spoiling of your goods, knowing that you have, in the heavens, a better and abiding existance.

35 Abandon not, therefore, your boldness, which hath great recompense;

36 For ye have need of patience, that, having done God's will, ye may attain the promise.

37 For, yet, a little while, he cometh, cometh and delayeth not.

38 And the just shall live by faith.

* The common rendition is, A gaz- ing stock. The Greek word is the participle from the verb, theátrizō to act or play on a théâtrestage.

And, if he shall withdraw, my soul shall not delight in him.

39 But we are not of the withdrawal, into perdition, but of the faith, to the saving of the soul.

CHAPTER XI.

1 AND faith is the foundation of things hoped, the evidence of acts unseen,

2 For, in it, the elders were witnessed.

3 By faith, we know the agés to have been framed, by God's word, so that things beheld came, from things not appearing.

4 By faith, Abel offered, to God, a better sacrifice, than Kain, by which he was testified to be just, God testifying of his gifts, and, by it, he being dead, yet speaketh.

5 By faith, Enoch was translated not to see death, and was not found, because God had translated him. For before his translation, it was testified, of him, that he pleased God.

6 And, without faith, impossible to please. For he coming to God must believe that he is, and that he hath become the rewarder, to those seeking him.

7 By faith, Noah having been warned of things, as yet, unseen and being circumspect, he prepared an ark, to the salvation of his house, by which he condemned the world, and became heir of the righteousness, which is by faith.

8 By faith, Abraham was called to depart, into a place, which he should receive, for an inheritance, and he went, not doubting where he should go.

9 By faith, he sojourned, in the land of promise, as a stranger, having dwelt in tabernacles, with Isaak and Jakob, coheirs of the same promise.

10 For he awaited a city having foundations, whose architect and artisan, God.

11 Thru faith, also, Sarah herself received strength for the foundation of seed, and bro't forth, out of time, in

CHAPTER XI.

old age, supposing *him* faithful having promised.

12 Wherefore, from one, and he decayed, they sprang, as the stars of heaven, for multitude, and, as the sand upon the sea shore, innumerable.

13 All these died according to the faith, not receiving the promises, but seeing them afar off, and believing and embracing, and confessing that they were strangers and pilgrims, on the earth.

14 For they saying such things, show plainly that they seek a country.

15 And, truly, if they had been mindful of that, from which they departed, they doubtless had opportunity to have returned.

16 And now they desire a better, that is, a heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared, for them, a city.

17 By faith, Abraham being tried, offered Isaak, and he having received the promise, offered the only begotten.

18 Of whom it was said that, in Isaak, thy seed shall be called,

19 Considering that God could raise *him* from the dead, whence, also, he received him, in a figure.

20 By faith, Isaak blessed Jacob and Esau, concerning coming things.

21 By faith, Jacob dying blessed the two sons of Joseph, and worshiped, upon the top of his staff.

22 By faith, Joseph dying mentioned the departure of the sons of Israël and directed about his bones.

23 By faith, Moses being born, was hidden, three months, by his parents, because they saw a proper child, and feared not the king's decree.

24 By faith, Moses having become great, refused to be called the son of Pharaoh's daughter,

25 Choosing rather to be afflicted with God's people, than to have the enjoyment of sin, for a season,

26 Esteeming the reproach of Christ greater riches, than the treas-

ures in Egypt, for he looked to the reward.

27 By faith, he forsook Egypt, not having feared the king's wrath, for he endured, as seeing the invisible.

28 By faith, he kept the passover and the sprinkling of blood; that he destroying the first born might not touch them.

29 By faith they transpassed the red sea, as upon dry land, of which, the Egyptians making the attempt, were drowned.

30 By faith the walls of Jerico fell having been incircled seven days.

31 By faith, Rahab, the harlot, perished not, with those disbelieving, having received the spies, in peace.

32 And what say I more? For the time would fail me relating concerning Gidëon, and Barak, and Sampson and Jephtha and David and also Samuel and the prophets,

33 Who, thru faith, subdued kingdoms, wrought righteousness, obtained promises, stoped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, from weakness were strengthened, routing the armies of enemies,

35 Women received their dead, from resurrection, others were tortured, not accepting deliverance, that they might obtain a better resurrection.

36 And others received trial of mockings and scourgings.

37 They were stoned, they were sawed, they were tempted, they were slaughtered, with the sword, they wandered in sheepskins, and goat-skins, being destitute, afflicted, tormented,

38 Of whom the world was unworthy, wandering in deserts, in mountains, in dens and caves of the earth.

39 And these all having been witnessed thru faith, obtained not the promise,

40 God having provided something better for us, that they, without us, should not be perfected.

HEBREWS.

CHAPTER XII.

1 WHEREFORE, we having such a surrounding cloud of witnesses, sidelaying all selfconceit, and the most besetting sin, we run, in patience, the race proposed to us,

2 Looking unto Jesus, the author and finisher of the faith, who, for the joy set before him, endured the cross having despised the shame, and is seated on the right of God's throne.

3 For consider ye *him* enduring such contradiction of siners, against himself, that ye may not be worried in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which speaketh to you, as unto sons, My son, dispise not thou the chastening of the Lord, nor faint thou being rebuked of him,

6 For, whom the Lord loveth he chasteneth, and scourgeth every son, whom he receiveth.

7 If ye endure chastisement, God dealeth with you, as sons, for what son is, whom the father chasteneth not?

8 But if ye are without chastisement, of which all become partakers, verily, ye are bastards and not sons.

9 Furthermore, we truly have had fathers of our flesh, having chastened us, and we reverenced them. How much more should we reverence the father of spirits and live?

10 For they, verily, for a few days, according to pleasure chastened: But he, for profit, that we may partake his holiness.

11 And, verily, all chastening, for the present, seemeth not to be joyous; but grievous; but afterwards, it yieldeth the peacable fruit of righteousness, to the exercised thereby.

12 Wherefore, uplift the downhanging hands, and reestablish the weakened knees,

13 And make ye straight paths, for your feet, that the lame may not be offturned, but rather be healed.

14 Preserve ye peace with all, and

holiness, without which, noone can see the Lord,

15 Looking earnestly that noone may miss the grace of God, *that* any root of bitterness may not arise and trouble *you*, and, by it, many may be defiled;

16 Nor any fornicator, nor profane, as Esau, who, for one meal, sold his birthrights,

17 For ye know that, afterwards, desiring to inherit the blessing, he was rejected. For he found no place for repentance, altho' having sought it with tears.

18 For ye are not come to the touchable mountain, and burning with fire, and blackness, and darkness, and tempest,

19 And the echo of a trumpet, and the voice of words, which, they hearing besought the word not to be spoken,

20 For they endured not the enjoined. And if a wild beast should touch the mountain, it should be stoned, or pierced, with a dart.

21 And so fearful was the appearance, Moses said, I am fearful and trembling.

22 But ye have come to mount Sion and the city of the living God, the heavenly Jerusalem, and to myriads of angels,

23 The all assembly, and church of the firstborn aforwritten, in heaven, and to God, the judge of all, and the spirits of the just perfected,

24 And Jesus the mediator of the new testament, and the blood of sprinkling speaking better, than the blood of Abel.

25 See *that* ye refuse not him speaking; for, if they escaped not, having refused him speaking, on the earth, much less we awayturning from him *speaking* from the heavens,

26 Whose voice then shook the earth, and now he promiseth saying, Yet again, I will shake not the earth only, but the heaven also.

27 And this Yet again signifieth the removal of the things shaken, as of

CHAPTER I.

things having been moved, that things having not been moved, may remain.

28 Wherefore we receiving a kingdom immovable, we have grace, by which we serve God acceptably, with reverence and circumspection.

29 For our God is, also, a consuming fire.

CHAPTER XIII.

1 ABIDE brotherly love.

2 Forget not hospitality, for, by this, some have entertained angels unknowingly.

3 Remember the bound, as co-bounden; the persecuted, as in the body.

4 Marriage is honorable, in all, and the undefiled bed; but fornicators and adulterers God judgeth.*

5 Be the habit unavaricious, as satisfied with things given; for he hath declared, I will never leave thee, nor forsake thee,

6 So that we may say boldly, The Lord my helper, and I will fear not what man can do to me.

7 Remember your leaders, who have declared, to you, the word of God, whose faith imitate, considering the course of *their* conduct.

8 Jesus Christ is the same yesterday, and thru the ages.

9 Be ye not about borne by various and foreign doctrines; for *it is* good to establish the heart, in grace, not foods, in which, they having been exercised, have not been profited.

10 We have an altarsacrifice, of which, they serving the tabernacle, can not eat.

11 For the bodies of the beasts, whose blood is bro't into the sanctua-

* The current opinion of this passage is that it relates to a divine judgment, in a future state. The apostle hath put it in the present tense. I leave the reader to determine who probably knew best, the apostle, or the translator.

ry, for sins, by the highpriest, are burned, without the encampment.

12 Wherefore, Jesus, also, that he might sanctify the people, thru his own blood, suffered, without the gate.

13 Therefore, we should go, unto him, without the camp, bearing his reproach.

14 For we have here no abiding city, but we seek the coming.

15 Thru him, therefore, we offer the sacrifice of praise, to God, always, that is, the lipacknowledgment of his name.

16 But welldoing and participation forget not, for, with such sacrifices, God is wellpleased.

17 Obey them ruling you, and yield; for they watch for your souls, as giving account, that they may do it, with joy and not, with lamentation, for that is unprofitable for you.

18 Pray ye for us, for we trust that we have a good conscience, desiring to live honestly, with all.

19 And I beseech you to do this, that I may be restored to you, the sooner.

20 And the God of peace bringing, from the dead, our Lord Jesus, the great shepherd of the sheep, in the blood of the everlasting testament,

21 Restore you, into every good work, to do his will, working, in you, what is wellpleasing, in his presence, thru Jesus Christ, to whom be glory, into the ages of ages. Amen.

22 And I beseech you, brethren, accept this word of exhortation; for I have also sent to you briefly.

23 Ye know that brother Timothy is liberated, with whom, if he shall come shortly, I shall behold you.

24 Salute them governing you, and all the saints. They, from Italy, salute you.

25 Grace be with you all. Amen.
Written to the Hebrews, from Italy, by Timothy.

The general Epistle of JAMES.

CHAPTER I.

1 JAMES, a servant of God and the

Lord Jesus Christ, to the twelve tribes those in the dispersion, salutation.

My brethren account all joy, when ye shall fall into temptations,

3 Knowing that the trial of your faith worketh patience,

4 And patience should have her perfect work, that ye may be perfect and entire, wanting, in nothing.

5 If any one of you lacketh wisdom he should ask of God giving to all freely, and upbraiding not. And it shall be given him.

6 And ask he in faith, doubting nothing. For he doubting resembles the wave of the sea when driven and blown.

7 For the man should not purpose that he will receive any thing from the Lord.

8 A man unestablished, is disorderly, in all his ways.

9 The humble brother should rejoice in his exaltation,

10 And the rich, in his abasement, for, as the flower of an inclosure,* he shall be wasted.

11 For the sun ariseth with burning, and the enclosure is destroyed, and its flower faileth, and the beauty of its face is destroyed. So, also the rich shall perish, in his ways.

12 Happy the man, who endureth temptation, for having been tried, he shall receive a crown of life which the Lord hath promised to those loving him.

13 Noöne being tempted may say, I am tempted of God, for God can not be tempted of evils, and he tempteth noöne.

14 And everyone tempted is seduced and enticed, by his own lusts.

15 So then, lust being conceived forthbringeth sin; and sin finished, produceth death.

16 My beloved brethren, estray not.

* This is commonly rendered grass. The word is chortös, and means an enclosed place, an inclosure, a yard, a court yard, and perhaps meant a flower garden. And probably our word court, an inclosed place, a yard or court yard is from the same.

17 Every good bequest and every perfect gift is from above descending from the father of lights, with whom no change is, nor shadow of turning.

18 Having willed he hath begotten us, by the word of truth, in that, we should be a certain first fruit of his creatures.

19 Wherefore, my beloved brethren, be every man swift to hear, slow to speak, slow to wrath;

20 For the wrath of man cworketh not the righteousness of God.

21 Therefore, having dismissed all filthiness and superfluity of evil, receive, with mildness, the engrafted word able to save your souls.

22 And become ye doërs of the word, and not hearers only, deceiving yourselves.

23 For, if anyone is a hearer of the word and not a doër, he resembles a man beholding his natural face, in a mirror;

24 For he beheld himself, and departed, and immediatly forgot what he was.

25 But he having inspected the perfect law of liberty, and having continued in it, he having become not a forgetful hearer, but a doër of the work, he shall be blessed, in his deed.

26 If anyone, among you, seemeth to be religious, not bridling his tung; but deceiving his own heart, his religion is vain.

27 Pure religion and undefiled, before God and the father, is this; To visit the orphans and widows, in their affliction, and to keep himself unspotted from the world.

CHAPTER II.

1 My brethren, have not the faith of our Lord Jesus Christ of glory, in faceacceptance.

2 For, if a man should enter your synagog, with goldenings and shining raiment, and, also, one poor should enter, in vile raiment,

3 And ye should look upon the one, in shining raiment, and should say unto him, sit thou in a good place

CHAPTER III.

and to the poor, thou shouldest say, stand thou here, or sit thou here, under my footstool;

4 Are ye not partial among yourselves, and have ye not become judges of evil thots?

5 Hearken, my beloved brethren, hath not God chosen the poor, of this world, rich in faith, heirs of the kingdom, which he hath promised to those loving him?

6 And ye have despised the poor. Do not the rich oppress you, and drag you into courts?

7 For they not blaspheme that good name, which hath been called upon you?

8 But if ye complete the kingly law, according to the scripture, Thou shalt love thy neighbor, as thyself, ye shall do well.

9 But, if ye respect faces, ye practice sin, being convicted by the law, as transgressors.

10 For, whoëver shall keep the whole law, and shall offend, in one, he becometh bound of all.

11 For, he saying, thou shouldest adulterate not, said also, thou shouldest kill not. And, if thou adulteratest not, but killest, thou hast become a transgressor of the law.

12 So speak ye, and so do ye, as desiring to be judged by the law of liberty.

13 For implacable judgment shall be to him not showing mercy, and mercy rejoiceth against judgment.

14 What profit, my brethren, if anyone should pretend to have faith, and should not have works? Can faith save him?

15 And if a brother or a sister should be naked and asking daily food,

16 And anyone of you should say unto them, Depart ye in peace, be ye warmed and filled, and ye should not give, to them, necessities for the body what profit?

17 So, also, faith, if it hath not works, is dead, by itself.

18 But someone inquireth, Hast

thou faith and I have works? Show me thy faith, without thy works, and I will show you my faith, by my works.

19 Thou believest one God is. Thou doëst well. The demons also believe and murmur.

20 And desirest thou to know, O vain man, that faith without works is dead?

21 Could not Abraham, our father, have been justified by works, having offered Isaak, his son, for an altarsacrifice?

22 Seëst thou that faith cowrought with works, and, by works, faith was perfected?

23 And the scripture was fulfilled, by faith, saying, And Abraham believed God, and it was accounted, to him, for righteousness, and he was called the friend of God.

24 Ye see, now verily that a man may be justified by works, and not by faith only.

25 And so, also, was not Rahab, the harlot, justified, by works, having received the angels, and having dismissed them, by another way?

26 For, likewise, the body, without the spirit, is dead; so faith, without works is dead also.

CHAPTER III.

1 BECOME ye not many of you teachers, my brethren, knowing that we shall receive the greater judgment.

2 For, in many things, we all offend. If anyone offendeth not, in word, he is a perfect man, able, also, to bridle the whole body.

3 Behold, we put bits, in the mouths of horses to control them, and we manage their whole bodies.

4 Behold, also, ships being so large and driven by fierce winds, are managed with the smallest helm, wherever the commander willet.

5 And so, the tung is a small member, and boasteth. Behold how large a matter a little fire inflameth.

6 And the tung is a fire, a world of iniquity. So the tung sitteth among our members defiling the whole body

and inflaming the course of creation, and is inflamed by gehenné.

7 For every kind of wild creatures and also winged and creeping and also maritime is tamed, and hath been tamed by human wisdom.

8 But the tung noöne could tame, an unruly evil, full death bearing poison.

9 With it, we bless God, and the father and with it, we curse men made in the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these ought not so to be.

11 Floweth a fountain, from the same hole, sweet and bitter?

12 Impossible my brethren. Beareth the figtree olives, or the vine, figs? So no fountain can yield salt and fresh water.

13 Is any one wise and knowing among you? show he, by a good deportment, his works in the meekness of wisdom.

14 But if ye have bitter zeal and strife, in your heart, glory not, and lie not against the truth.

15 This wisdom is not descended from above, but earthly, sensial, demoniacal.

16 For where zeal and strife are, there, confusion and every evil work.

17 But the wisdom, from above, is first pure, then peacable, human, docile, full of mercy and good fruits, impartial and unhypocritical.

18 And the fruit of righteousness is sown in peace, by peacemakers.

CHAPTER IV.

1 WHENCE wars and fightings among you? Not hence, from *your* pleasures waring in your members?

2 Ye desire and have not. Ye kill and desire, and obtain not. Ye fight and war, and have not because ye solicit not.

3 Ye ask and receive not, because ye ask wickedly, that ye may disipate upon your pleasures.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is the enmity of God? Who-

ever therefore, may desire to be a friend of the world, becometh the enemy of God.

5 Or think ye that the scripture saith vainly, The spirit which dwell in us, lusteth for envy?

6 But he gives greater favor. Therefore he saith, God resisteth the proud and giveth grace to the humble.

7 Therefore submit to God, resist the devil, and he will flee from you.

8 Approach God, and he will approach you. Cleanse your hands, sinners, and purify your hearts, double minded.

9 Toil ye, and mourn and weep. Be your laughter changed to grief, and your joy, into heaviness.

10 Submit ye, in the presence of the Lord, and he will exalt you.

11 Brethren, calumniate not each other. He calumniating a brother and judging his brother, calumniateth the law, and judgeth the law. But, if thou judgest the law, thou art not a doër of the law, but a judge.

12 One lawgiver is, able to save and to destroy. Who art thou, who judgeth another?

13 Therefore, now come ye, saying, Today and tomorrow, we will go, into such a city, and will work there one year, and will trade and will profit,

14 Who understand not the tomorrow. For, what can life be to you? For it is a vapor, which appeareth, for a while, and then vanisheth.

15 Otherwise, ye should say, If the Lord should will, and we should live, and do this, or that.

16 And now ye rejoice in your boastings. All such rejoicing is evil.

17 Therefore, to him knowing to do good, and not doing, it is sin, in him.

CHAPTER V.

1 COME now, ye rich, weep, howling for the miseries coming upon you.

2 Ye have corrupted your riches, your garments are become moth-eaten.

3 Your gold and silver is cankered

CHAPTER I.

and their rust shall be a witness against you, and shall eat your flesh, as fire. Ye have treasured, for the last days.

4 Behold, the wages of the laborers reaping your fields, and fraudulently withheld, by you, crieth. And the cries of the reapers hath entered the ears of the Lord of Sabaöth.

5 Ye have rioted, on the earth, and wantoned. Ye have nourished your hearts, as in the day of slaughter.

6 Ye have condemned *and* killed the just. He resisted you not.

7 Endure, therefore, brethren, until the arrival of the Lord. Behold, the husbandman awaiteth the precious fruit of the earth, he awaiteth it until he can receive the early and the latter rain.

8 Await ye, also. Establish your hearts, for the arrival of the Lord approacheth,

9 Repine not against eachother, brethren, that ye may not be condemned. Behold, the judge standeth before the doors.

10 My brethren receive the prophets, who have spoken in the name of the Lord, an example for evilsuffering and patience.

11 Behold, we happify those enduring. Ye have heard the patience of Job, and ye have seen the end of the Lord, that he is pitiful and compassionate.

12 And, above all, my brethren, swear not, nor by the heaven, nor by the earth, nor anyother oath. And be your yea, yea, and nay, nay, that ye may fall not into hypocrisy.

13 Is anyone among you afflicted? pray he. *Is* any joyful? sing he psalms.

14 Is any sick among you? call he the elders of the church, and they should pray over him, having anointed him with oil, in the name of the Lord.

15 And the prayer of faith will save the sick, and the Lord will restore him. And, if he hath committed sins, they shall be forgiven him.

16 Confess your faults to eachother and pray for eachother, that ye may be healed. The influencing prayer of the righteous availeth much.

17 Elijah was a man likpassioned with us. And he prayed a prayer, not to rain. And it rained not, upon the earth, for three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth produced her fruit.

19 Brethren, if anyone, among you should err from the truth, and anyone should restore him,

20 Be it known that he having restored a sinner, from the error of his way, will save a soul from death, and hide a multitude of sins.

The First Epistle general of PETER.

CHAPTER I.

1 PETER, an apostle of Jesus Christ to the elect, sojourners in the dispersions of Pontus, Galatia, Kapadocia, Asia, and Bithiniä,

2 Accordingto the forknowledge of God, the father, in the sanctification of the spirit, into obedience and the sprinkling of the blood of Christ, Grace and peace be multiplied unto you.

3 Blessed be the God and father of our Lord Jesus Christ, who, accordingto his abundant mercy, having begotten us to a living hope, thru the

resurrection of Jesus Christ, from the dead,

4 Into an inheritance incorruptable and undefiled and unfading, having been preserved, in the heavens, for us.

5 The kept, by the power of God, thru faith, into a sure salvation, to be revealed, in the last time,

6 In which ye have exulted, tho', for a time, if it is necessary, weeping, thru manifold temptations,

7 That the purity of your faith much preciouser than gold, the perishing, tho' assayed, by fire, maybe

I. P E T E R .

found unto praise and honor and glory, in the revelation of Jesus Christ,

8 Whom, not seeing, ye love, in whom, as yet unmoved ye rejoice, with joy unspeakable and esteemed,

9 Adorning the end of your faith, the salvation of your souls,

10 About which salvation, the prophets having enquired and searched, they prophesying of the grace *coming* unto you,

11 Searching what, or what time, the spirit of Christ given to them, aforwitnessing what Christ should suffer, and the glories accompanying them,

12 To whom it was revealed that, not unto themselves, but, unto us, they ministered the things, which, now are declared, unto you, by those gospelizing you, by the holy spirit sent from heaven, into which things, the angels desired to examine.

13 Wherefore, having girded the loins of your understanding, being sober, hope to the end, for the grace given unto you, in the revelation of Jesus Christ,

14 As the children of obedience, not having fashioned yourselves to the former lusts, in your ignorance.

15 But, as he calling you is holy, become ye holy, in all deportment.

16 For, it hath been written, Become ye holy, for I am holy.

17 And, if ye shall beseech the father judging, without facerespecting, according to eachone's work, pass the time of your sojourning, in fear,

18 Knowing that ye were not redeemed, with ruinous things, silver nor gold, from your vain course of father-given *tradition* ;

19 But, with the precious blood of Christ, as a lamb spotless and blameless,

20 Having been preordained, verily, before the foundation of the world, and being manifested, unto you, in the last times,

21 You, thru him, believing in God raising him, from the dead, and giv-

ing, unto him, glory, so that your faith and hope may be in God.

22 Having purified your souls, in the obedience of the truth, thru the spirit, in unfeigned brotherly love, love ye each other, with pure hearts fervently,

23 Having been reborn, not of corruptible seed, but of incorruptible, by the word of God living and abiding, thro' life.

24 Wherefore, all flesh as grass, and all the glory of man as the flower of grass. The grass withereth and the flower fadeth,

25 But the word of the Lord endureth forever. And this is the word evangelized unto you.

CHAPTER II.

1 WHEREFORE, dismissing all wickedness, and all guile, and all hypocrisies, and envying, and evilspeaking,

2 As new born babes, desire ye the reasonable sincere milk that by it, ye may increase,

3 If ye have tasted that the Lord is gracious,

4 To whom approaching, a living stone disallowed truly, by men, but chosen, in God, precious.

5 Ye, also, as living stones, shall be built, a spiritual house, a holy priesthood to offer spiritual sacrifices acceptable to God, thru Jesus Christ.

6 Wherefore, also, it is contained, in the scripture, Behold, I place, in Sion, a chief corner stone elect, precious ; and he believing it shall not be confounded.

7 To you, therefore, believing, precious. But to the disobeying, the stone, which the builders rejected, the same has become the head of the corner,

8 And a stumbling stone and a rock of scandal. They stumble at the word, disobeying, to which also they were appointed.

9 But ye are a chosen generation, a royal priesthood, a holy nation, a people in preservation, that ye may declare the praise of him calling you, from darkness, into his marvelous light,

10 Who, formerly, were not a peo-

CHAPTER III.

ple; but now God's people; who were not compassionated, but now being compassionated.

11 Beloved, I beseech you, as neighbors and sojourners, to abstain from fleshly lusts, which war against the soul,

12 Having your conduct good, among the Gentiles, that, in what they accuse us, as evildoers, from beholding *your* good works, they may glorify God, in the day of examination.

13 Therefore, submit to every human institution, for the Lord, and to the king, as supreme,

14 If to governors; as unto the sent of him, for the punishment, truly, of evildoers, and a praise of well-doers.

15 For such is God's will, *that*, by welldoing, ye may silence the ignorance of foolish men.

16 As free, and having no pretext, nor liberty of unfitness, but as servants of God.

17 Honor all; love the brotherhood; fear God; honor the king;

18 The household being subordinate, in all things fear to the despots; not only, to the good and gentle; but, also, to the froward;

19 For this *is* joy, if anyone, thru consciousness of God, endureth affliction, suffering wrongfully.

20 For, what renown, if sining and beaten ye endure it? but if welldoing and suffering, ye endure *it*, that *is* joy in God.

21 For, into this ye are called. For Christ also suffered for us, setting us an example, that we should follow his steps,

22 Who committed no sin, nor was guile found in his mouth,

23 Who, being reviled, reviled not, suffering, he threatened not, but trusted to him judging rightly,

24 Who, himself, bore our sins, in his body, on the wood; that we, being dead, to sin, should live to righteousness, by whose stripe ye are healed.

25 For ye were as estraying sheep, but ye have now returned to the shepherd and bishop of your souls.

CHAPTER III.

1 Likewise, ye women, be subjected to your own men, that, also if any should disobey the word, by the deportment of the women, they maybe restored, without the word,

2 Being charmed by your chaste deportment, with fear,

3 Whose outward be it not the curling of hairs and the incircling of golds, nor the order of the arrangement of apparels;

4 But the hidden man of the heart, in the purity of gentleness and a quiet spirit, which is much valuable in the presence of God.

5 For, so, formerly, holy women, also, trusting God, adorned themselves, being subjected to their own men,

6 As Sarah obeyed Abraham, calling him, Lord, whose children ye are, welldoing, and being not affrightened with any terror.

7 Likewise, ye men dwelling with the *women* according to knowledge rendering honor to the female, as unto the weaker vessel, and as coheirs of the grace of life, that your prayers may not be hindered.

8 Finally, *be ye* all unanimous, sympathetic, brotherlovers, pitiful, affectionate,

9 Not rendering evil against evil, nor railing against railing; but otherwise, blessings, knowing that ye are called to this, that ye may inherit a blessing.

10 For he desiring to injoy life and to see good days, restrain he his tongue from evil, and his lips to speak no guile.

11 Shun he evil and do good. Seek he peace and pursue it.

12 For the Lord's eyes *are* upon the righteous, and his ears *open* to their prayer. But the Lord's face is upon those doing evil.

13 And who harming you, if ye should become imitators of good?

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14 But if ye also suffer for righteousness, *ye are happy*. And fear not their terror, nor be troubled,

15 And sanctify the Lord God, in your hearts, and be ready always for an answer to everyone asking a reason of the hope, in you, with meekness and fear,

16 Having a good conscience, that, if any calumniate you, as evildoers, they may be shamed, who abuse your good deportment, in Christ.

17 For it is better, if God's will should so appoint, to suffer, for well-doing, than for evil-doing.

18 For Christ also suffered once, for sin the just, for the unjust, that he might bring us to God, having been slain, in the flesh, and quickened in the spirit,

19 By which, also, he went and preached to the spirits in prison,

20 Formerly disobedient, when once the longsuffering of God waited in the days of Noah, the ark being preparing, in which a few, that is, eight souls were saved by water,

21 Whose antitype baptism, now saveth us, not the offputting of the filth of the flesh; but the answer of a good conscience, towards God, thru the resurrection of Jesus Christ,

22 Who having entered the heaven is, at the right of God; angels, authorities and powers being subjected to him.

CHAPTER IV.

1 THEREFORE, Christ having suffered for us, in the flesh, also, assume ye the same consideration, for he suffering, in the flesh, hath ceased from sin,

2 That he should no longer, the remaining time, live to the lusts of men, in the flesh but to the will of God.

3 For the time past of life is sufficient in us to have wrought the will of the Gentiles, walking in lasciviousness, lust, drunkenness, festivities,* drinkings, and abominable idolatries,

*The Greek word is *kōmōs* and means a jovial assembly of friends who meet at an entertainment to celebrate a

4 In which they receive *you*, as guests,* ye not coruning, into the same excess of debauchery, they blaspheming *you*,

5 Who shall give account to him ready to judge the living and the dead,

6 For, to this *end*, it was gospelized, also, unto the dead, that they might truly be judged according to men, in the flesh, and live according to God, in the spirit.

7 And the end of all things neareth. Be ye, therefore, sober and watch unto prayers.

8 And above all things, having continual love among yourselves. For love will cover a multitude of sins.

9 Be hospitable, among yourselves without grudging.

10 As everyone hath received the gift, administer the same, unto each other, as good stewards of the manifold grace of God.

11 If anyone speaketh, as the words of God. If anyone ministereth, as of the strength which God bestoweth,

festival, with music, dancing and singing hymns and odes, a band of revelers, who, after a feast, go thru the streets and visit their friends, or mistresses, singing, dancing, and indulging in wanton and boisterous merriment. Having no word capable of rendering this into English, I give this definition and explanation of it as given in the Greek lexicon that the reader may have a full understanding of the apostle's meaning.

*The Greek verb is *xenizō*. We have no English word capable of rendering it, because we have had no like transactions, on which to frame a word. It is rendered, in the lexicon, to receive as a guest, and treat according to the rights of friendly hospitality, to receive with friendship, to lodge and treat with attention. These receptions are here to be understood to be according to the above idolatrous practices, and not according to civilized intercourse and hospitality, for the apostle says for not so associating with them, the Christians were blasphemed.

CHAPTER I.

that, in all things, God maybe glorified, thru Jesus Christ, to whom be glory and might, into the agés of agés. Amen.

12 Beloved, be not amazed in the persicution coming upon you to try you, as a strange thing coming upon you.

13 But rejoice, that ye partake the sufferings of Christ, that, also, in the revelation of his glory, ye may rejoice, rendering homage.

14 Ye are happy, if reproached for the name of Christ, for the spirit of glory and of God resteth upon you. By them he is indeed blasphemed, and by you glorified.

15 For noöne of you should suffer as a murderer, nor a thief, nor an evildoer, nor a busybody.

16 But, if, as a Christian, be he not ashamed, but glorify he God, in this behalf.

17 For *it is* time for judgment to begin, from* God's house. And, if first from us, what the end of those obeying not God's gospel.

18 And, if the just is hardly saved, where shall the impious and sinful appear?

19 Wherefore, they suffering, according to God's will, commit they *the keeping* of their souls to him, in well doing, as to a faithful créator.

CHAPTER V.

1 THE elders among you I exhort, who *am* an elder, and a witness of the sufferings of Christ, who also *am* a

* This is generally rendered *at*; but from is the proper rendition of the Greek word, *apo*, for *from* carries, with it a strong meaning of the progressive energy of that judgment, which *at* does not.

partaker of the glory to be revealed.

2 Feed God's flock among you, overseeing not of constraint, but of willingness, not usuriously but freely;

3 Nor as overruling the inheritance but becoming types of the flock.

4 And the head shepherd appearing, ye shall ware an unfading crown of glory.

5 And ye younger obey the elders, and all being subjected to each other, for God resisteth the proud, and giveth grace to the humble.

6 Therefore humble *yourselves* under the mighty hand of God, that, in time, he may exalt you,

7 Casting all your care upon him, for he careth for you.

8 Be sober, watch, for your adversary, the devil, as a roaring lion, about walketh, seeking whom he may devour,

9 Whom resist steadfastly, in the faith, knowing that the same afflictions, in this world are accomplished in your brotherhood.

10 And may the God of all grace, having called us into his eternal glory in Christ Jesus, ye having suffered a little, perfect, establish, strengthen, settle you,

11 To him, glory, power, into the agés of agés. Amen.

12 By Silvanus, a faithful brother, as I suppose, I have written, in a few words, exhorting and testifying this to be, in truth, the grace of God, in which ye stand.

13 The coëlect, in Babylon, and Mark my son salute you.

14 Salute each other, with the kiss of love. Grace be with you all, in Christ Jesus. Amen.

The Second Epistle general of PETER.

CHAPTER I.

1 SIMON Peter, a servant and an apostle of Jesus Christ, to those obtaining like faith, in the righteousness of God, and our savior, Jesus Christ, with us.

2 Grace and peace be increased

unto you, in the knowledge of God, and our Lord Jesus,

3 His divine power having given us all things pertaining to life and piety, thru knowledge of him calling us to glory and virtue,

4 By which the greatest and most

II. P E T E R .

valuable promises are given to us, that by these, ye may become partakers of the divine nature, escaping the corruptions, in the world, in lust.

5 And, beside this, and giving all diligence, add to your faith skill; and to skill, knowledge;

6 And, to knowledge, temperance; and, to temperance, patience, and, to patience, piety,

7 And, to piety, brotherly kindness, and to brotherly kindness, love.

8 For, these abiding and abounding, in you, they establish neither barrenness, nor unfruitfulness, in the knowledge of our Lord Jesus Christ.

9 For, whoëver lacketh these, is blind, being shortsighted, and hath forgotten his purification from his old sins.

10 Much more, brethren, be zealous to make your calling and election sure. For, doing these, ye shall never stumble;

11 For so an abundant entrance, into the everlasting kingdom of our Lord Jesus Christ, shall be ministered unto you.

12 Wherefore, I will not neglect to remind you of these often, tho' you know *them* and are established, in the present truth.

13 And I suppose *it* right, while I am in this tabernacle, to put you in remembrance,

14 Knowing that shortly I must offput this my tabernacle, as our Lord Jesus Christ hath shown me.

15 And I also will endeavor that, after my departure, ye may continually have remembrance of these things.

16 For, not having followed fables cunningly devised, we have explained, to you, the power and appearances of our Lord Jesus Christ; and became beholders of his majesty.

17 For, receiving, from God, the father, honor and glory, when a voice coming unto him, from the excellent glory, This is my beloved son, in whom I have been well pleased.

18 And we heard this voice hav-

ing come, from heaven, being with him, on the holy mount.

19 And we have a surer prophetic word, to which, adhering, ye do well, as to a light shining in a dark place, until the day shall dawn, and the day-star* shall arise in your.

20 Knowing this first, that all prophecies of the scripture are not of private interpretation.

21 For, formerly, prophecy came not, by the will of man; but God's holy men spake, having been moved of the holy spirit.

CHAPTER II.

1 AND falsprophets were also among the people, as, also falseteachers will be among you, who will introduce privately plundering destruction, they also denying the despot buying them, bringing upon themselves swift destruction.

2 And many will follow their ruin, by whom the way of truth will be blasphemed.

3 And, thru covetousness with feigned words, they will merchandize you, for whom judgment a long while lingereth not, and their destruction slumbereth not.

4 For, if God spared not the angels having sined, but delivered them into the ropes of darkness† of tartarus, having been reserved into judgment,

5 And spared not the old world, but preserved Noah, a preacher of righteousness, and eight having bro't

* The Greek word is phōsphōrōs, and is rendered in the lexicon that brings light, that carries light, that carries a torch. That is what has or produces light in and of itself. Phosphorus is the well known substance used in igniting friction matches.

† Seirais, ropes, is defined, a cord, a rope, a rope, with a noose, at the end, used, by certain Scythians, in war, as a similar noose is now used by the American Indians and Spaniards, in America for taking wild horses and cattle, and did not mean a chain, as commonly translated. Tartaros was the darkest and lowest part of the infernal regions. The abode of the Titans. An abyss.

CHAPTER III.

the flood upon the world of the impious,

6 And having turned the cities of Sodom and Gomorrah into ashes, condemned, with a catastrophe, making them an example, to those desiring to live impiously,

7 And deliver just Lot grieved with the habitual dissoluteness of the lawless.

8 For that just man interdwelling them, in sight and hearing, day by day, tried his just soul, by their unlawful deeds.

9 The Lord knoweth to deliver the pious from temptation and to keep the unjust into the day of judgment to be chastized,

10 And especially those walking after the flesh, in the lust of uncleanness, despising government, presumptuous, selfwilled, they reverence not opinions, blaspheming.

11 Wherefore, angels being greater in power and might, bring not blasphemous accusation, before the Lord, against them.

12 And these as natural irrational beings having come into capture and destruction, blaspheming things unknown, they shall utterly perish, in their own corruption,

13 Having received the reward of injustice, accounting riot, a pleasure, in the daytime. Spots and blemishes, rioting in their own seductions feasting with you,

14 Having eyes full of an adulteress and ceasing not from sin, beguiling unstable souls, having a heart exercised* with avarice, the children of imprecation,

* The verb here used is *gumnazō*, and is rendered in the lexicon to exercise naked, in a circus, or *palæstrum*, to train or exercise, as a preparation for any athletic, or laborious exertion, and shows how open and bold the ancients were in their evil practices and debaucheries and how hard the unprincipled Christians strove, in those days, to corrupt Christianity, by all kinds of enticing and alluring vices.

JJ

15 Forgetting the right way, and have estrayed, having followed the way of Balaam, son of Bosor, who loved the wages of injustice;

16 But received rebuke of his misconduct; a dumb ass speaking, in a man's voice, rebuked the rashness of the prophet.

17 These are waterless wells, clouds carried by the tempest, for whom the mist of darkness hath been reserved, into the ages.

18 For speaking enormous words of vanity, they allure, by the lusts and dissoluteness of the flesh, those reformed and relapsed again into error,

19 Having promised liberty to these they themselves being the servants of corruption. For, by whom any one is overcome, to him he is enslaved.

20 For, if, escaping the pollutions of the world, in the knowledge of the Lord and Savior Jesus Christ, and being worse entangled and overcome again, by them, the extremes, to these are worse than the first.

21 For it would have been better for them not to have known the way of righteousness, than, having known to have turned from the holy commandment delivered unto them.

22 And it hath happened to them according to the truth of the proverb; The dog having returned to his own vomit, and the washed hog, into the wallow of mire.

CHAPTER III.

1 I now write this second epistle unto you, beloved, in which I awaken your pure understanding, by an admonition,

2 To remember the words aforspoken by the holy prophets, and of our commandment, the apostles of the Lord and Savior,

3 Knowing this first, that, in the last days, deceivers will come, walking after their own lusts,

4 And saying, Where is the promise of his arrival? For, since the fathers have slept, all things remain as from the beginning of the creation.

I. JOHN.

5 For they willingly remain unknowing that the heavens were formerly, and the earth costanding, in the water and outof the water, by God's word,

6 By which the then world having been flooded, with water, perished.

7 And the now heavens and earth are kept, by his word, unto the day of judgment and ruin of impious men.

8 And, beloved, in this, be ye not ignorant, that, with the Lord, one day, as a thousand years, and a thousand years, as one day.

9 The Lord slackeneth not the promise, as some account slackness; but longsuffereth with us, not willing any to perish, but all to receive repentance.

10 And the day of the Lord will come, as a thief, in the night, in which the heavens shall disappear violently and the elements burning shall be loosed, and the earth and the works, in it, shall be burned.

11 These being destroyed, what kind ought we to begin to be, in holy deportment and piety,

12 Expecting and hastening the arrival of God's day, in which, the

burning heavens will be dissolved and the combustible elements shall be melted,

13 And we, also, expect new heavens and a new earth, according to his promise, in which righteousness dwell-eth.

14 Wherefore, beloved, expecting such things, become spotless and blameless to be found, by him, in peace.

15 And consider the longsuffering, the salvation of our Lord, as, also, our beloved brother, Paul, according to the wisdom given to him, as he hath written to you,

16 As, also, in all the epistles, he speaking, in them, of these things, in which are some things obscure, which the ignorant and the unstable distort, as also the other scriptures, to their own destruction.

17 Ye, therefore, beloved, for knowing, watch that, not being transported, into the errors of the lawless, you may not fall from your own steadfastness.

18 And increase in grace and the knowledge of our Lord and Savior, Jesus Christ. And to him be glory now, and into the day of the age. Amen.

The First Epistle general of JOHN.

CHAPTER I.

1 WHAT was, from the beginning, which we have heard, which we have beheld, with our eyes, which we have seen, and our hands have handled of the word of life,

2 And the life appeared and we have seen it and testify and declare, unto you, the eternal life, which was with the father, and hath been manifested unto us,

3 What we have seen and heard, we declare unto you, that ye, also, may have fellowship with us, and our fellowship, also, is with the father, and and with his son, Jesus Christ.

4 And we write these to you, that your joy may be fulfilled.

5 And this is the message, which we have heard from him, and declare,

unto you, that God is light, and no darkness is, in him.

6 If we say we have fellowship with him, and walk in darkness, we lie, and practice not the truth.

7 And, if we walk in the light, as he is, in the light, we have fellowship with each other, and the blood of Jesus Christ cleanseth us from all sins.

8 If we say that we have no sin, we deceive ourselves and the truth is not, in us.

9 If we confess our sins, he is faithful and just to forgive sins, unto us, and cleanse us, from all injustice.

10 If we say that we have not sinned, we make him a liar, and his word is not, in us.

CHAPTER II.

1 My children, I write these unto

CHAPTER III.

you that you sin not. And, if anyone should sin, we have an advocate, with the father, Jesus Christ, the just,

2 And he is the propitiation for our sins, and not for *ours* only, but also, for the whole world.

3 And, in this, we know that we know him, if we keep his commandments.

4 He saying I have known him, and not keeping his commandments, is a liar, and the truth is not, in him.

5 And whoëver may keep his word, verily God's love dwelleth, in him. By this, we know that we are in him.

6 He saying *that he* abideth in him, ought so to walk, also, as he walked.

7 Brethren I write no new commandment unto you, but an old commandment, which ye have from the beginning. The old commandment is the word, which ye have heard from the beginning,

8 Again, a new commandment I write unto you, which is true, in him and, in you, that the darkness is past, and the true light now shineth.

9 He claiming to be in the light, and hating his brother, he is in the darkness, as formerly.

10 He loving his brother abideth, in the light, and scandal is not, in him.

11 And he hating his brother is in darkness, and walketh in darkness, and seeth not where he goëth, for darkness hath blinded his eyes.

12 I write to you children, for your sins are forgiven, thru his name,

13 I write unto you, fathers, for ye have known him from the beginning. I write unto you young men, for ye have overcome the evil one. I write unto you children, for ye have known the father.

14 I have written unto you, fathers, for ye have known him, from the beginning. I have written, unto you young men, for ye are strong, and the word of God abideth, in you, and ye have overcome the evil one.

15 Love not the world, nor the things, in the world. If anyone loveth the world, the father's love is not in him.

16 For all, in the world, the lust of the flesh, the lust of the eyes, and the pride of life are not of the father, but are of the world.

17 And the world bypasseth and its lust, but he doing the will of God abideth, into the age.

18 Youths, *this* is the last hour. And as ye have heard, Antichrist cometh, and now many have become Antichrist whereby we know it is the last hour.

19 They outwent from us; but they were not of us. For, if they had been of us, they would have remained with us. But *they departed*, that they might show that all were not of us.

20 And ye have an anointing from the holy *one*, and ye know all things.

21 I have not written, unto you, because ye know not the truth, but because ye know it, and that a lie is not of the truth.

22 Who is a liar, if not he denying Jesus to be the Christ? He denying the father and the son is Antichrist.

23 Everyone denying the son hath not the father.

24 Abide that, in you, which ye have heard, from the begining. If, what ye have heard, from the beginning, should abide in you, ye, also, shall abide in the son and in the father.

25 And this is the promise, which he hath promised us, The life eternal.

26 I have written these things, to you, about them deceiving you.

27 And the anointing, which ye have received, from him, remaineth, in you, and ye need not that anyone should teach you. But, as this anointing teacheth you about all things and is truth and is not a lie, and as it hath taught you, abide, ye in it:

28 And now, children, abide, in him, that, when he shall appear, we may have confidence, and not be ashamed, before him, in his presence.

29 If ye know what is just, ye know that everyone working righteousness hath been born of him.

CHAPTER III.

1 BEHOLD ye what love the father

I. JOHN.

hath bestowed upon us, that we may be called the children of God. For this, the world knoweth us not, for it knew him not.

2 Beloved, we are now the children of God, and it appeareth not what we shall be, but we know that, if he shall appear, we shall be like him, for we shall see him, as he is.

3 And everyone having this hope, in him, purifyeth himself, as he is pure.

4 Everyone committing sin transgresseth the law, for sin is unlawfulness.

5 And ye know that he was manifested that he might remove our sins. And, in him, no sin is.

6 Everyone remaining, in him, sinneth not. Everyone sining hath not seen him, nor known him.

7 Children, noone should deceive you. He doing righteousness is righteous, as he is righteous.

8 He committing sin is of the devil for the devil sinneth, from the beginning. For this, the son of God was manifested, that he might destroy the works of the devil.

9 He being born of God committeth not sin, for his seed remaineth, in him, and he can not sin, for he hath been born of God.

10 In this, God's children are manifested and the children of the devil. Everyone not doing righteousness and loving not his brother, is not of God.

11 For this is the message, which ye have heard, from the beginning, that we should love eachother.

12 Not as Kain, *who* was of the evil *one*, and slew his brother. And for what satisfaction slew he him? Because his own work was evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hateth you.

14 Ye know that we have passed, from death, into life, for we love the brethren. He loving not *his* brother abideth, in death.

15 Everyone hating his brother is

a manslayer, and ye know that every manslayer hath not eternal life abiding, in him.

16 In this we recognize the love of *Christ*, for he resigned his life, for us, and we ought to resign our lives for the brethren.

17 And, whoever shall have the substance of the world and shall see his brother having need and shall shut his bowels from him, how can God's love remain in him?

18 My children, may we not love in word and in tung, but in deed and in truth.

19 And by this we know that we are of the truth, and shall assure our hearts, in his presence.

20 For, if our hearts should condemn us, then God is greater than our heart, and knoweth all things.

21 Beloved if our heart condemneth us not, we have boldness toward God.

22 And whatever we ask we receive, from him, for we keep his commandments, and do that pleasing, in his persence.

23 And this is his commandment, That we should believe the name of his son, Jesus Christ, and love eachother, as he gave us commandment.

24 And everyone keeping his commandments, abideth in him, and he in him. And, by this, we know that he abideth in us, by the spirit, which he hath given us.

CHAPTER IV.

1 BELOVED, believe not every spirit but assay the spirits, if they are of God, for many falsprophets have gone into the world.

2 By this we know the spirit of God Every spirit, that denieth that Jesus Christ hath come, in the flesh, is not of God.

3 And every spirit, which confesseth not *that* Christ Jesus hath come in the flesh, is not of God. And this is that of Antichrist, of which ye have heard that it should come. And it is now already, in the world.

CHAPTER V.

4 Children ye are of God, and have overcome them. For he, in you, is greater than he, in the world.

5 They are of the world, for that, they speak of the world, and the world heareth them.

6 We are of God. He knowing God, heareth us. Who is not of God heareth not us. By this we know the spirit of truth and the spirit of error.

7 Beloved, we should love each other, for love is of God, and he loving is born of God, and knoweth God.

8 He loving not, knoweth not God, for God is love.

9 The love of God was manifested in this, toward us, that God sent his only begotten son, into the world, that thru him, we might live.

10 In this, is love, not that we had loved God, but that he loved us, and sent his son, a propitiation, for our sins.

11 Beloved, if God hath so loved us, we ought, also, to love each other.

12 Noone hath seen God at any time. If we love each other, God dwelleth, in us, and his love is perfected, in us.

13 By this, we know that we abide in him, and he in us, for he hath given us of his spirit.

14 And we have seen and testify that the father sent the son, a savior of the world.

15 Whoever shall confess that Jesus is the son of God, God dwelleth in him and he, in God.

16 And we have known and believed the love, which God hath, for us. God is love. He dwelling in love, dwelleth, in God, and God, in him.

17 By this, the love hath been perfected, in us, that we may have confidence, in the day of judgment. For as he is, we also are, in this world.

18 Fear is not in love. But perfect love expelleth fear. For fear hath chastisement. He fearing hath not been perfected in love.

19 We love him, for he first loved us.

20 If anyone should say That I

love God, and hatheth his brother, he is a liar. For he loving not his brother, whom he hath seen, how can he love God, whom he hath not seen?

21 And we have this commandment from him, that, he loving God should love his brother also.

CHAPTER V.

1 EVERYONE believing that Jesus is the Christ is born of God. And everyone loving him having begotten loveth him also begotten of him.

2 By this, we know that we love God's children, when we love God, and keep his commandments.

3 For this is God's love, that we keep his precepts. And his commandments are not grievous.

4 For whatever hath been born of God overcome the world. And this is the victory overcoming the world, our faith.

5 Who is he overcoming the world, if not he believing that Jesus is the son of God?

6 This is he coming by water and blood, Jesus Christ. Not by water only, but by water and blood. And the spirit is the witness, that the spirit is truth,

7 For three are witnesses, in heaven the father, the word and the spirit. And these three are one.

8 And three witnesses are, on the earth. The spirit, and the water, and the blood. And these three are, in one.

9 If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which he testifieth of his son.

10 He believing on the son of God hath the witness, in himself. He disbelieving God hath made him a liar. For he hath not believed the testimony, which God hath witnessed of his son.

11 And this is the testimony, that God hath given, to us, eternal life and this life is, in his son.

12 He having the son hath life. He not having the son of God hath not life.

13 I have written these things, unto you believing, in the name of the son

of God, that ye may know that ye have eternal life, and that ye may believe in the name of the son of God.

14 And this is the assurance, that we have, in him, that, if we ask anything, according to his will, he heareth us.

15 And, if we know that he heareth us, whatever we may ask, we know that we have the petitions, which we desired of him.

16 If anyone shall see his brother sin a sin not, unto death, and shall give life to him for the sins not unto death. A sin is unto death. I say not that he should pray for it.

17 Every evil is sin. And a sin is not unto death,

18 We know that everyone born of God sinneth not. But he begotten of God keepeth himself, and the evil toucheth him not.

19 For we know that we are of God, and the whole world lieth, in wickedness.

20 And we know that the son of God hath come, and hath given us an understanding, that we may know the truth, and we are in the truth in his son, Jesus Christ. This is the true God and eternal life.

21 Children, keep yourselves from idols. Amen.

The Second Epistle general of JOHN.

1 THE elder, to the elect lady, and her children, whom I love, in the truth. And not only I, but also all those having known the truth,

2 Thru the truth remaining, in us, and shall be with us, into the age,

3 Grace be with you, mercy, peace from God, the father, and from the Lord Jesus Christ, the son of the father, in truth and love.

4 I rejoice greatly that I found of hy children walking in the truth, as we received the commandment from the father.

5 And I beseech thee, lady, not that I write a new commandment unto thee, but which we had from the beginning, that we love each other.

6 And this is love, that we walk, according to his commandments. This is the commandment, as ye have heard, from the beginning, that, in it, ye should walk.

7 For many deceivers have enter-

ed the world, not confessing Jesus Christ coming, in the flesh. This is a deceiver and an Antichrist.

8 Examine yourselves, that we may not loose the things, we have wrought; but that we may receive a full reward.

9 Everyone transgressing and abiding not in Christ's doctrine, hath not God. He abiding, in Christ's doctrine, he hath also the father and the son.

10 If anyone cometh, unto you and bringeth not this doctrine, receive him not, into the house, nor wish him favor.

11 For he wishing him favor, partaketh, in his evil deeds.

12 Having many things to write, to you, I desire not with paper and ink; but I hope to come, unto you, and speak mouth to mouth, that our joy may be filled.

13 The children of the elect sister salute thee. Amen.

The Third Epistle general of JOHN.

1 THE elder to the beloved Gaius, whom I love, in the truth.

2 Thou beloved, above all, I wish thee to be prosperous and healthful, as thy soul prospereth.

3 For I rejoiced greatly, the brethren coming and testifying thy truth, as thou walkest, in the truth.

4 I have no joy greater than this, I hear that my children walk, in the truth.

5 Thou beloved, thou doëst faithfully whatever thou doëst, unto the brethren and the guests,

6 Who have testifiedst thy love, in the presence of the church, whom, if thou shalt forward worthy of God, thou shalt do well.

7 For, for his name they went forth taking nothing, from the Gentiles.

8 We, therefore, should receive such, that we may become coworkers in the truth.

9 I wrote to the church; but Diotrephes, their precedence relieved us not.

10 For this, if I should come, I will remember his work, which he

doëth, berating us, with evil words, and not satisfied with them, neither behimself receiveth the brethren, and those willing, he forbideth, and expelleth them from the church.

11 Thou beloved, follow thou not the evil, but the good. He welldoing is of God; and he evildoing hath not seen God.

12 Demetrius is wellreported, by all, and by the truth itself.

13 I have much to write; but, with ink and pen, I will not write, unto thee:

14 But I trust to see thee soon, and we shall confer, mouth to mouth. Peace unto thee. The friends salute thee. Salute thou the friends by name.

The general Epistle of JUDE.

1 JUDE, a servant of Jesus Christ and brother of James, to the sanctified, in God, the father, and the perfected, in Jesus Christ, the called.

2 Mercy, unto you, and peace and love be fulfilled.

3 Beloved endeavoring, with all diligence, to write to you, about the common salvation, I have need to write unto you, exhorting you to contend earnestly for the faith formerly delivered, to the saints.

4 For certain men have intruded themselves privately, they formerly forordained, to this condemnation, in pious, turning the grace of our God into lasciviousness, and denying the only God, and our Lord Jesus Christ.

5 And I desire to remind you, you once knowing this, that the Lord having saved the people, from the land of Egypt, a second time he destroyed those disbelieving.

6 And the angels having not kept their beginning, but having left their own habitation, he hath reserved, in everlasting bonds, under darkness, into the judgment of the great day.

7 And, as Sodom and Gomorrah, and they about those cities in like manner, abandoned themselves, to fornication and went after strange flesh, were

made an example, suffering the punishment of eternal fire.

8 And, so, also these dreamers defile the flesh, despise dominion, and blaspheme dignities.

9 And Michael, the archangel, when quarrelling with the devil, he disputed about the body of Moses, he dared not to bring the accusation of blasphemy, but said, The Lord rebuke thee.*

10 And these surely blaspheme what they understand not. But what they naturally understand, as senseless beings, in these they are defiled.

11 Woe unto them, for they have gone in the way of Kain, and pursue, in error; the reward of Balaam, and perish, in the gainsaying of Koré.

12 These are blots, in your love feasts, they cofeasting, feeding themselves fearlessly† waterless clouds, aboutorn, by winds, autumnal trees‡ fruitless, twice dead, uprooted,

13 Raging waves of the sea, out

* It seems quite uncertain, if Michael or the devil made this remark.

† The proper meaning of this is that they ate shamfully to gluttony, and followed evil practices.

‡ Bare trees, at the close of autumn when the foliage is all off.

REVELATION.

foaming their own shames, wandering stars, to whom is reserved the oh-scurety of darkness, thru life.

14 And Enoch the seventh from Adam, prophesied also these things, saying, Behold the Lord cometh with a myriad of his saints,

15 To execute judgment upon all, and to convince all the impious of all their deeds of impiety, which they have done impiously, and of all the hard-nesses, which impious sinners have spoken against him.

16 These are murmurers, complainers walking after their own lusts, and their mouth speaketh enormities, admiring countenances, seeking favor.

17 And you, beloved, remember the words aforspoken, by the apostles of our Lord Jesus Christ,

18 That they, told you that

mockers would be, in the last time, walking after their own lusts of impiety.

19 These are separating themselves sensual, not having the spirit.

20 And you, beloved, upbuilding yourselves, in your most holy faith, praying, in the holy spirit,

21 Keep yourselves, in God's love, expecting the mercy of our Lord Jesus Christ, into eternal life;

22 Whom compassionate, discriminating truly,

23 Whom save, in fear, taking *them* from the fire, hating, also, the garment spotted, by the flesh.

24 And to him able to keep them steadfast and to place *them* before his glory, spotless, in joy.

25 To God, the only wise, our savior, be glory and majesty, dominion, and power, also now, and into all agés. Amen.

The Revelation of John the THEOLOGIAN.

CHAPTER I.

1 THE revelation of Jesus Christ, which God gave him to show, unto his servants, what should shortly come. And having sent, he signified, thru the angel, unto his servant, John,

2 Who testified the word of God and the testimony of Jesus Christ, which he certainly saw.

3 Happy he understanding and they hearing the words of the prophecy and keeping the things written in it. For the time neareth.

4 John, to the seven churchés, in Asia, grace being unto you, and peace from him being, and was, and about to come, and from the seven spirits, in the presence of his throne,

5 And, from Jesus Christ the faithful witness, the first born, from the dead, and ruler of the kings of the earth; to him loving us and washing us, from sin, in his blood,

6 And he hath made us kings and priests, unto God, and his father. To him be glory and dominion, into the agés of agés. Amen.

7 Behold, he cometh, with the clouds, and every eye shall see him, and they piercing him; and all the kindreds of the earth shall bemoan him. Verily, amen.

8 I am the Alpha, and the Omega, the beginning and the end, saith the Lord, he being, and was, and about to come, the alruller.

9 I John, who, also, *am* your brother and companion, in affliction, and in the kingdom and patience of Jesus Christ, being in the island called Patmos, for the word of God and the testimony of Jesus Christ.

10 I became in the spirit, on the Lord's day, and I heard, behind me a great voice, as a trumpet,

11 Saying, I am the Alpha and the Omega, and the first and the last. What thou seest write in a book, and send unto the churchés, in Asia: in Ephesus, and in Smyrna, and in Pergamos, and in Thyatira, and in Sardis, and in Philadelphía, and in Laodicéa.

12 And I turned to see the voice,

CHAPTER II.

which spake with me, and having turned, I saw seven golden candlesticks.

13 And, in the midst of the seven candlesticks, like the son of man clothed, to the feet, and girdled about the breast with a golden girdle.

14 And his head and hairs white, as white wool, as snow, his eyes, as a flame of fire.

15 And his feet like brass,*as heated in a furnace, and his voice, as the voice of many waters.

16 And having, in his right hand, seven stars. And, from his mouth proceeded a sharp twoedged sword. And his countenance, as the sun shineth, in his strength.

17 And, when I beheld him, I fell, at his feet, as dead. And he laid his right hand upon me, saying, unto me fear not; I am the first and the last,

18 He living, and became dead, and behold I am living into the agés of agés. Amen. And I have the key of Hades and death.

19 Write what thou seest, and what are, and what shall come after them,

20 The mystery of the seven stars, which thou sawest in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churchés; and the seven candlesticks, which thou sawest, are the seven churchés.

CHAPTER II.

1 To the angel of the church of Ephesus, write what he holding here the seven stars, in his right, and he walking in the midst of the seven golden candlesticks, saith:

2 I know thy works, and thy fa-

*The Greek word is chalkōlibanōn, and is rendered in the lexicon, a mixture of amber and frankincense, according to some, or a kind of native gold, or brass, according to others. It is a compound of Chalkos, copper, brass, and libanos, frankincense, or the tree producing frankincense. It is here used undoubtedly as an ideal figure. We have no English word, which can fully translate it.

lign, and thy patience, and that thou canst not bear the wicked, and hast tried those professing to be apostles, and are not, and proved them to be liars,

3 And having suffered and hast labored for my name and hast not fainted.

4 But I have *somewhat* against thee, for thou hast forsaken thy first love.

5 Remember thou, therefore, from whence thou hast fallen, and repent and do thy first works. And, if not, I will come to thee quickly and remove thy candlestick, out of its place if thou shouldest not repent.

6 But thou hast this, that thou hatest the deeds of the Nicolaitians, which I also hate.

7 He having an ear, hear he what the spirit saith, unto the churchés. To him overcoming, I will give to eat of the tree of life, which is, in the midst of the paradise of God.

8 And to the angel of the church, in Smyrna, write; These things saith the first and the last, who became dead, and liveth;

9 I know thy works and affliction and poverty, and thou art rich, and I *know* the blasphemy of those calling themselves Jews, and are not: but *are* the synagog of Satan.

10 Fear not the things, which thou sufferest. Behold the devil desirest to cast *some* of you into prison, that ye may be tried. And ye shall have tribulation, ten days. Be thou faithful, unto death, and I will give thee a crown of life.

11 He having an ear, hear he what the spirit saith, unto the churchés. He overcoming shall not be hurt, by the second death.

12 And to the angel of the church, in Pergamos, write, that he having the sharp twoedged sword saith these things:

13 I know thy works, and where thou dwellest, *and* where Satan's throne is. And thou possessest my name, and hast not denied my faith, and, in the days, in which Antipas *was* my faithful martyr, who was slain

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among you, where Satan dwelleth.

14 But I have a few things against thee, that thou hast there those holding the doctrines of Balaam, who taught Balak to cast a scandal, in the presence of the sons of Israël, to eat idolsacrificés, and to fornicate.

15 Thou hast also those holding the doctrine of the Nicolatians, which I hate.

16 Repent, and, if not I will come, to thee, quickly, and will fight against them, with the sword of my mouth.

17 He having an ear, hear he what the spirit saith unto the churchés. To him overcoming I will give to eat of the hidden manna, and will give him a white stone, and, on the stone, a new name written, which noöne knoweth, if not he bearing it.

18 And, to the angel of the church, in Thyatira, write : These things saith the son of God having his eyes like a flame of fire, and his feet like brass ;

19 I know thy works, and love, and ministry, and faith, and thy patience, and thy works, and the last *are* more than the first.

20 But I have a few things against thee, for thou permitest the woman, Jezabel, the calling herself a prophetess, to teach and seduce my servant to fornicate and to eat idolofferings.

21 And I have given her time that she might have repented of her fornications, and she repented not.

22 Behold, I cast her into a bed,* and those fornicating with her, into great affliction, if they should not repent of their works.

23 And I will slay her children, in death, and all the churchés shall know that I am he searching the reins and hearts, and I will give, to eachone of you, according to your works.

24 And to you I say, and the other Thyatirians, as many, as have not this doctrine, and who have not known the depths of Satan, as they speak, I will put noöther burthen, upon you,

* This is probably a figurative expression signifying that sickness should be sent.

25 But what ye have. Onhold, until I shall come.

26 And he overcoming and keeping my works, unto the end, I will give him power over the Gentiles,

27 And he shall rule them, with an iron rod, and he shall dash them, as pottervessels, as I also have received of my father

28 And I will give him the morning star.

29 He having an ear, hear he what the spirit saith, unto the churchés.

CHAPTER III.

1 And, to the angel of the church, in Sardis, write: he having the seven spirits of God and the seven stars, saith these things ; I know thy works, that thou hast the name of life, and art dead.

2 Become thou watching, and strengthen the rest that are ready to die, for I have not found thy works perfect, in God's presence.

3 Remember thou, therefore, how thou hast received and heeded and attend, and repent. If, therefore, thou shalt not watch, I will come upon thee, as a thief, and thou shalt not know, at what hour, I will come upon thee.

4 Thou hast a few names, also, in Sardis, which have not defiled their garments, and they shall walk with me, in white, for they are worthy.

5 He overcoming, he shall be clothed, in white raiment, and I will not blot his name, from the book of life, and I will confess his name, in the presence of my father, and in the presence of his angels.

6 He having an ear, hear he what the spirit saith, unto the churchés.

7 And unto the angel of the church of Philadelphia, write : He holy, he true, he having David's key, he opening and noöne shutteth, and he shutteth and noöne openeth, he saith these things :

8 I know thy works. Behold I have placed, in thy presence, an open door and noöne can shut it. For thou hast a little strength, and hast kept my word, and hast not denied my name.

CHAPTER IV.

9 Behold, I will make those *to be* of the synagog of Satan, saying they are Jews, and are not, but lie. Behold I will make them to come and worship, in the presence of thy feet, and they shall know that I have loved thee.

10 Because thou hast kept the word of my patience, I, also, will keep thee, from the hour of temptation, about to come, upon the whole inhabited world to try those dwelling upon the earth.

11 Behold I come quickly. Hold what thou hast, that noone may atake thy crown.

12 He overcoming, I will make him a pillar, in the temple of my God, and he shall not outgo again. And I will write, upon him, the name of my God and the name of the city of my God, the new Jerusalem, which descendeth from heaven, from my God, and *upon it*, my new name.

13 He having an ear to hear, hear he what the spirit saith unto the churchés.

14 And to the angel of the church of Laödicëa, write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art not hot, nor cold. I desired *that* thou shouldest be hot, or cold.

16 For, as thou art only warm, and not hot, nor cold, I desire thee to be vomited out of my mouth,

17 For thou sayest That I am rich and increased and have need of nothing; and thou knowest not that thou art wretched, and miserable, and poor and blind and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich and white raiment that thou mayest be clothed, and the shame of thy nakedness not appear, and anoint thy eyes, with eye-salve that thou mayest see.

19 As many as I love, I rebuke and chasten. Be ye zealous, therefore, and repent.

20 Behold, I stand, at the door and knock. If any one should hear my

voice, and open the door, I will enter, unto him, and I will sup, with him, and he, with me.

21 To him overcoming, I will give to sit, with me, on my throne, as I also have overcome, and have sat, with my father, on his throne.

22 He having an ear to hear, hear he what the spirit saith unto the churchés.

CHAPTER IV.

1 AFTER these, I looked, and behold a door was opened in heaven. And the first voice, which I heard, as a trumpet talking with me, saying, ascend here, and I will show what must be, after these things.

2 And immediatly I became, in the spirit, and behold, a throne was set in the heaven, and *one* sitting upon the throne.

3 And he sitting was, in appearance, like a jasper stone and a sardine. And a rainbow around the throne, in appearance, like emerald.

4 And around the throne, twenty-four thrones. And, upon these thrones I saw twenty-four elders sitting clothed in white raiment, and they had, on their heads, golden crowns.

5 And from the throne, proceeded lightnings and thunders and voices. And seven lamps of fire burned, in the presence of the throne, which are the seven spirits of God.

6 And, in the presence of the throne, was a vitriolic sea* like crystal. And in the midst of the throne, and around the throne, four living beings *full* of eyes, before and behind.

7 And the first being was like a lion, and the second being was like a calf, and the third being had a face like a man, and the fourth being *was* like a flying eagle.

8 And the four beings, eachone had six wings, aroundabout *him*, and full of eyes within. And they cease not day and night, saying, Holy, holy, holy, Lord God, allruller who was and being and coming.

9 And, when the beings give glory

* This is commonly rendered a sea

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and honor, and thanks, to him sitting on the throne, and living thru the agés of agés,

10 The twenty four elders prostrated in the presence of him sitting upon the throne, and worshiped him living into the agés of agés, and cast their crowns, in the presence of the throne saying,

11 Worthy thou, Lord, to receive glory, and honor, and power, for thou hast created all things, and, by thy will, they are and were created.

CHAPTER V.

1 AND I saw, at the right of him sitting, upon the throne, a book written within and without, sealed with seven seals.

2 And I saw a strong angel crying with a great voice, Who is worthy to open the book and loose its seals?

3 And noöne in heaven, nor upon the earth, nor under the earth was able to open the book, nor to behold it.

4 And I wept much, that no one could be found worthy to open and read the book, nor behold it.

5 And one of the elders said to me, Weep not, behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book and loose its seven seals.

6 And I saw, and lo, in the midst of the throne and the four beings, and in the midst of the elders, a lamb stood, as sealed, having seven horns and seven eyes, they are the seven spirits of God sent, into all the earth.

7 And he came and took the book from the right of him sitting upon the throne.

8 And, when he had taken the book, the four beings and the twenty-four elders prostrated, in the presence of the lamb, having harps and golden phials filled with incense, which are the prayers of the saints.

of glass. Glass was not known in those days. The Greek word is *valinë* and is rendered, in the lexicon, vitreous, chrystalline. I suppose the meaning is, as near as we can get it, in English, is transparent.

9 And they sung a new ode, saying, Thou art worthy to take the book and open its seals, for thou wast sealed and hast redeemed us, unto God, in thy blood, out of every tribe, and tung and people, and nation,

10 And hast made us kings and priests, unto God, and we shall reign, on the earth.

11 And I beheld and heard the voice of many angels around the throne, and of the beings and the elders, thousands* of thousands,

12 Saying, with a great voice, Worthy is the lamb sealed to receive power, and wealth, and wisdom, and strength, and honor, and glory, and blessing.

13 And every creature, which is, in the heaven, and in the earth, and under the earth, and is in the seas, and all things in them, I heard, saying, Blessing, and honor, and glory, and dominion, to him sitting upon the throne, and to the lamb into the ages of agés.

14 And the four beings said, Amen. And the twenty-four elders prostrated and worshipped him living into the agés of agés.

CHAPTER VI.

1 AND I saw, when the lamb opened one of the seals, and I heard one of the four beings saying, as the voice of thunder, Come and see.

2 And I looked, and behold a white horse, and he sitting, upon him having a bow. And a crown was given to him. And he departed conquering and that he might conquer.

3 And when he opened the second seal, I heard the second being saying, Come and see.

4 And another horse departed fiery red. And it was given to him setting, upon the horse, to take peace, from the earth, and that they should slay each other. And a great sword was given, to him.

5 And when he opened the third seal, I heard the third being saying,

*This is, in some versions, rendered ten thousand times ten thousand and

CHAPTER VII.

Come and see. And I looked and behold a black horse, and he sitting upon him having a balance, in his hand.

6 And I heard a voice, in the midst of the four beings, saying, A choinix* of wheat for a denarion, and three choinaxès of barley for a denarion, and thou shouldest not hurt the oil nor the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth being saying, Come and see.

8 And I looked and behold a pale horse, and the name of him sitting upon him *was* Death. And Hadès followed, with him. And power was given, unto them, over a quarter of the earth to kill, with the sword, and with hunger, and with death, and with the wild beasts of the earth.

9 And, when he opened the fifth seal, I saw, under the altar, the souls of the slain, for God's word and for the testimony, which they held.

10 And they cried, with a great voice, saying, How long, despot, holy and true, judgest thou and avengest not thou our blood, upon those dwelling, upon the earth?

11 And white robes were given, to everyone, and it was said, unto them, that they should rest yet a short time, until, their fellowservants also, and their brethren, who would be slain, as they, should be fulfilled.

12 And I beheld, when he opened the sixth seal, and, lo, a great earthquake became, and the sun became black, as hairmade sackcloth, and the moon became, as blood.

13 And the stars of heaven fell upon the earth, as a figtree casteth her untimely figs, when shaken, by a great wind.

14 And the heaven departed, as a thousands of thousands. In some myriads of myriads and thousand of thousands. The Greek words are chiliadès thousands chiliadōn of thousands.

* A measure of corn four kotulai, viz somewhat more than a half a gallon, considered a sufficient quantity to furnish the provision of one day for a man.

book rolled,† and every mountain and every isle were moved from their placès.

15 And the kings of the earth and the magistrates, and the rich, and the commanders,* and the mighties, and every servant, and every free hid themselves in the dens, and in the rocks of the mountains,

16 And they said to the mountains and rocks, Fall upon us, and hide us from the face of him sitting upon the throne, and from the wrath of the lamb.

17 For the great day of his wrath is come, and who shall be able to stand?

CHAPTER VII.

1 AND, after these, I saw four angels standing, on the four corners of the earth, governing the four winds of the earth, that the wind might not blow, upon the earth, nor upon the sea, nor upon any tree.

2 And I saw another angel ascending, from the arising of the sun, having the living God's seal, and he cried with a great voice, to the four angels, to whom it had been given to hurt the earth and the sea

3 Saying, Hurt not the earth nor the sea, nor the trees, until we shall have sealed the servants of our God, upon their foreheads.

4 And I heard the number of the sealed, a hundred and forty four thousand, from all the tribes of the sons of Israël.

5 From the tribe of Judah, twelve thousand were sealed. From the tribe of Reuben were sealed twelve thousand. From the tribe of Gad were sealed twelve thousand.

6 From the tribe of Asher were sealed twelve thousand. From the tribe of Naphthalim were sealed twelve thousand. From the tribe of Manassès were sealed twelve thousand.

† Books, in those days, were not bound, as now, but were rolled and tied as we now do scrolls.

* The Greek word is chiliarchos, the commander of a thousand men. In

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7 From the tribe of Symëon were sealed twelve thousand. From the tribe of Levi were sealed twelve thousand. From the tribe of Isachar were sealed twelve thousand.

8 From the tribe of Zebulon were sealed twelve thousand. From the tribe of Joseph were sealed twelve thousand. From the tribe of Benjamin were sealed twelve thousand.*

9 After this, I beheld, and lo, a great multitude, which no one could number, from all nations, and tribes, and peoples, and tungs, standing in the presence of the throne, and in the presence of the lamb, clothed in white robes, and phoinikès in their hands,†

10 And crying with a great voice, saying, salvation to our God sitting upon the throne, and to the lamb.

11 And all the angels stood in the circle of the throne and of the elders and the four beings and fell, in the presence of the throne, upon their faces, and worshiped God,

12 Saying, Amen. Blessing and glory, and wisdom and thanksgiving, and honor, and power and strength to our God, into the agès of agès. Amen.

13 And one of the elders answered saying, unto me, Who these arrayed, in white robes? and whence came they? Who are they?

14 And I answered him, Lord, thou knowest. And he said, unto me, these are they having come, from great Persia, and among the Macedonians, was an officer of the highest rank taking precedence of all others civil and military.

* The twelve tribes are probably used figuratively, for the whole human race and the twelve thousand to each tribe to signify the sealing and saving the whole family of man, for salvation is reckoned exclusively thru Abraham and his seed.

† The phoinix was a musical instrument of Phenecian invention, if wind, or stringed I can not find, nor, if now known and in use.

tribulation, and have washed their robes, and whitened their robes in the lamb's blood.

15 Thru this, they are, in the presence of God's throne, and serve him, day and night, in his temple. And he sitting upon the throne will tabernacle among them.

16 They shall not hunger again, nor shall they thirst again, nor shall the sun fall again, upon them, nor any heat,

17 For the lamb, he verily, in the midst of the throne, will feed them and will lead them, unto living wells of water, and God will wipe every tear, from their eyes.

CHAPTER VIII.

1 AND when he opened the seventh seal, silence became, in heaven, as a half hour.

2 And I saw the seven angels, those standing, in God's presence. And seven trumpets were given, unto them.

3 And another angel came and stood, at the sacrificaltar, having a golden censer, and much frankincense was given to him, that it might be offered, with the prayers of all the saints, upon the golden sacrificaltar in the presence of the throne.

4 And the smoke of the frankincense, with the prayers of the saints, ascended, in God's presence, from the angel's hand.

5 And the angel took the censer and filled it with the fire of the altar and cast it, unto the earth. And voices, and thunders, and lightnings, and an earthquake followed.

6 And the seven angels having the seven trumpets prepared themselves to sound.

7 And the first angel sounded, and hail and fire mingled with blood followed, and they were cast, upon the earth. And a third of the trees were burned and every green courtyard was burned,

8 And the second angel sounded, and as a great mountain burning, with fire, was cast, into the sea. And a third of the sea become blood.

CHAPTER IX.

9 And a third of the creatures, in the sea, having life, died. And a third of the ships were destroyed.

10 And the third angel sounded, and a great star fell from heaven burning like a lamp, and it fell, upon a third of the rivers, and upon the springs of waters.

11 And the name of the star is called wormwood. And a third of the waters became wormwood, and many men died of the waters, for they were bittered.

12 And the fourth angel sounded, and a third of the sun was smitten, and a third of the moon and a third of the stars, that a third of them was darkened. And a third of the day shone not, and the night also.

13 And I looked and heard an angel flying, in the meridian,* saying, with a great voice, Woe, woe, woe, to those dwelling upon the earth, from the sounding of the voices of the other three angels, who would sound.

CHAPTER IX.

1 And the fifth angel sounded, and I saw the stars of heaven fallen upon the earth. And the key of the pit, the abyss, was given to him,

2 And he opened the pit of the abyss, and smoke ascended, from the pit, as the smoke of a great furnace, and the sun and the air were darkened, by the smoke of the pit.

3 And locusts came, from the smoke, into the earth, and power was given, unto them, as skorpions of the earth have power.

4 And it was commanded, unto them, that they should not hurt the grass of the earth, nor any green thing, nor any tree; if not the men not having God's seal upon their foreheads.

5 And to them, it was given that they should not kill them; but that they should torment, five months.

* The Greek word is *mēsouranēma* and means twelve o'clock, or the place of the sun, at high twelve. It is commonly rendered in the midst of heaven which is probably the figurative meaning.

And their torment, as the torment of a skorpion, when he stingeth a man.

6 And, in those days, men shall seek death and find it not, and shall desire to die, and death shall avoid them.

7 And the liknesses of the locusts *was* like horsés prepared, for the battle. And on their heads, as crowns like gold, and their faces as the faces of men.

8 And they had hairs, as the hairs of women, and their teeth were as lion's.

9 And they had thoraxés, as iron thoraxés. And the sound of their wings, as the sound of chariot-horsés rushing, into the battle.

10 And they had tails like skorpions, and stings were in their tails. And their power was to hurt men, five months.

11 And they had a king over them, the angel of the abyss. His name, in the Hebrew, Abbaddon, and in the Greek, he hath the name, Apolyon.

12 One woe is past, behold two woes, coming after these.

13 And the sixth angel sounded, and I heard a voice, from the four horns of the sacrificaltar of gold, in the presence of God,

14 Saying to the sixth angel, who had the trumpet, Loose the four angels bound, in the great river, Euphratès.

15 And the four angels were loosed, they prepared into an hour, and a day, and a month, and a year, that they might slay the third of men,

16 And the number of the armies of horse, two myriads of myriads. And I heard their number.

17 And so I saw the horsés, in the vision, and those sitting, upon them having thoraxés of fire and jacinth and brimstone. And the heads of the horsés, as the heads of lions, and from their mouths issued fire, and smoke, and brimstone.

18 By these three, a third of men was destroyed, by the fire, and the

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smoke and the brimstone proceeding, the angel's hand standing, upon the sea and upon the land.

19 For their powers are in their mouth. For their tails *are* like serpents, they had heads, and, with them they hurt.

20 And the rest of the men not destroyed by these plagues, neither repented of the works of their hands, that they should not worship demous and gold, and silver, and brass and stone, and wood idols, which see not, nor hear, nor walk.

21 And they repented not of their murders, nor of their charms nor of their fornications, nor of their thefts.

CHAPTER X.

1 AND I saw another mighty angel descending, from heaven, clothed with a cloud, and a rainbow upon his head, and his face, as the sun, and his feet, as pillars of fire.

2 And he had, in his hand a little book opened. And he sat his right foot, upon the sea, and the left, on the earth.

3 And he cried, with a great voice, as a lion roareth. And when he had cried, seven thunders uttered their voices.

4 And, when the seven thunders had uttered their voices, I designed to write. And I heard a voice, from heaven, saying, to me, Seal what the seven thunders have uttered and write them not.

5 And the angel, whom I saw standing, upon the sea and upon the earth, raised his hand, to heaven,

6 And swore, by him living, into the agés of agés, who created the heaven and the things in it, and the earth and the things in it, that time should not be longer.

7 But, in the days of the voice of the seventh angel, when he shall design to sound and the mystery of God should be finished, as he hath declared, to his servants the prophets.

8 And the voice, which I heard, from heaven, spake, to me, again, and said, Go, take the little book open, in

9 And I went, to the angel, saying, to him, Give me the little book. And he said, unto me, Take and eat it, and it shall bitter, in thy belly, but, in thy mouth, it shall be sweet, as honey.

10 And I took the little book, from the angel's hand, and ate it. And it was, in my mouth, as honey, sweet. And, when I had eaten it, it bittered, in my belly.

11 And he said, to me, thou must prophecy, again, before many peoples and nations, and tungs, and kings.

CHAPTER XI.

1 AND he gave me a reed like a rod, saying, Arise and measure the temple of God, and the incensaltar, and those worshiping, at it.

2 And the court, without the temple, omit, and it should not be measured, for it shall be given to the Gentiles. And the holy city they shall trample, forty two months.

3 And I will give, to these, my two witnessés, and they shall prophecy a thousand two hundred and sixty days, clothed in sackcloths.

4 These are the two olives, and the two candlesticks standing, in the presence of the God of the earth.

5 And, if anyone should hurt them, fire shall come, from their mouth, and destroy their enemies. And, if anyone should hurt them, he likewise should be slain.

6 These have power to shut heaven, that rain may not moisten in the days of their prophecies. And they have power, over the waters, to turn them, into blood, and to smite the earth, with every plague, whenever they shall please.

7 And, when they shall have finished their testimony, the beast ascending, from the abyss, shall make war, with them, and shall overcome them, and slay them.

8 And their carcassés *shall be* in the streets of the great city, which spiritiually is called Sodom and Egypt

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where also our Lord was crucified.

9 And the peoples and tribes and tungs and the Gentiles shall see their carcassés three days and a half, and they shall not permit their carcassés to be put, into tombs.

10 And they dwelling upon the earth, shall rejoice over them and shall carouse and shall send gifts to eachother, for these two prophets tormented those dwelling, upon the earth.

11 And, after three days and a half, the spirit of life, from God, came, upon them, and they stood, upon their feet. And great fear befell those beholding them.

12 And they heard a great voice, from heaven, saying, unto them, Ascend hither. And they ascended into heaven, in the cloud. And their enemies beheld them.

13 And, in the same hour, came a great earthquake, and a tenth of the city fell. And seven thousand names of men were slain in the earthquake, and the residue became fearful and gave glory to the God of heaven.

14 The second woe is past. Behold the third woe cometh quickly.

15 And the seventh angel sounded and great voices became, in the heaven, saying, The kingdoms of the world have become of our Lord and his Christ, and he shall reign into the ages of ages.

16 And the twenty-four elders sitting upon their thrones, in the presence of God, fell upon their faces and worshipped God,

17 Saying, We thank thee Lord, God, allruler, he being and was and about to be, that thou hast taken thy great power and hast reigned.

18 And the nations angered, and thy wrath hath come, and the time of the dead to be judged, and that the reward should be given to thy servants, the prophets, and to thy saints, and to those reverencing thy name, to the small and to the great, and to destroy those destroying the earth.

19 And the temple of God was opened, in heaven. And the ark of his testament was seen, in his temple. And lightnings, and voices, and thunders, and an earthquake, and great hail came.

CHAPTER XII.

1 And a great wonder appeared, in heaven: A woman clothed, with the sun, and the moon was under her feet, and, upon her head, a crown of twelve stars.

2 And she having, in the womb cried, travailing and trying to deliver.

3 And another wonder appeared, in heaven, and behold, a great red dragon having seven heads and ten horns, and, upon his heads, seven diadems.*

4 And his tail drew a third of the stars of heaven, and it cast them to the earth. And the dragon stood, in the presence of the woman, desiring to deliver, that he might devour the child, when it should be born.

5 And she produced a male son, who should rule all nations, with an iron rod. And her child was uptaken to God and his throne.

6 And the woman fled, into the wilderness, where she hath a place prepared, for her, of God, that they should feed her there, a thousand, two hundred, *and* sixty days.

7 And war became, in heaven: Michaël and his angels fought with the dragon, and the dragon and his angels fought.

8 And they prevailed not. *And* their places hath not, as yet, been found, in heaven.

9 And the great dragon, that old serpent, he called devil, and satan, he deceiving the whole inhabited world,

* A band, a fillet, or headband, a mark of distinction, a diadem, a crown, especially a band worn around a tiara, or turban, and derived from the verb diadeō, to bind around, to bind fast, to tie on a headband, or diadem, to crown. It seems not to be properly a crown but an appendage, ornament, or head dress.

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he was cast, upon the earth, and his angels were outcast, with him.

10 And I heard a great voice, in heaven, saying, Now is come the salvation, and the strength and the kingdom of our God, and the power of his Christ; for the accuser of our brethren hath been downcast, he accusing them, in the presence of our God, day and night.

11 And they overcame him, by the blood of the lamb, and by the word of their testimony. And they loved not their lives, unto death.

12 For this, rejoice ye heavens, and ye dwelling, in them. Woe, to those inhabiting the earth, and the sea, for the devil hath descended, among you, having great anger, knowing that he hath a short time. [See note p. 28.]

13 And when the dragon saw that he had been cast, into the earth, he persecuted the woman, who bore the male.

14 And two wings of a great eagle were given, to the woman, that she might fly, into the wilderness, into her place, where she is nourished a time and times and a half time, from the face of the serpent.

15 And the serpent cast, after the woman, from his mouth, water, as a river, that he might cause her to be riverborne.

16 And the earth succored the woman, and the earth opened her mouth and swallowed the river, which the dragon flung from his mouth.

17 And the dragon raged against the woman, and went to make war upon the remnant of her seed, those keeping the commandments of God, and having the witness of Jesus Christ.

CHAPTER XIII.

1 AND I stood upon the sand of the sea, and saw a wild beast ascending, from the sea, having seven heads and ten horns, and upon his horns, ten diadems,* and, upon his heads, the name of blasphemy.

* This is generally rendered crowns. The lexicon renders it a band, a fillet, a headband worn as a mark of distinc-

2 And the beast, which I saw, was like a leopard, and his feet, as a bear's, and his mouth, as a lion's, and the dragon gave him his power and his throne, and great authority.

3 And I saw one of his heads, as wounded, unto death. And his wound of death was healed. And the whole earth admired the beast.

4 And they worshipped the dragon who gave power to the beast; and they worshipped the beast, saying, Who is like the beast? who can war, with him?

5 And a mouth speaking great things and blasphemies was given, to him, and power was given, to him, to do forty two months.

6 And he opened his mouth, in blasphemy, against God, to blaspheme his name and his tabernacle and those dwelling, in the heaven.

7 And it was given, to him, to make war, with the saints, and to overcome them, and power was given to him, over every tribe and tung and nation.

8 And all the inhabitants of the earth shall worship him, whose names are not written in the lamb's book of life, slain, from the foundation of the world.

9 If anyone hath an ear, hear he.

10 If anyone shall lead, into captivity, he should go, into captivity. If anyone shall slay, with the sword, he should be slain, with the sword. Here is the patience and faith of the saints.

11 And I saw another wild beast arising out of the earth, and he had two horns like a lamb, and he spoke, as a dragon.

12 And he exerciseth all the power of the first beast, in his presence, and causeth the earth and those dwelling in it, to worship the first beast, whose wound of death was healed.

13 And he doeth great wonders, that he also maketh fire to come, from heaven, into the earth, in the presence of men,

tion, a diadem, a crown, a band worn around a tiara, or turban.

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14 And deceiveth those dwelling, upon the earth, by those similitudes, which he had power to do, in the presence of the beast, saying to the inhabitants of the earth, That they should make an image to the beast, which had the wound of a sword, and lived.

15 And it was given, to him, to give spirit to the image of the wild beast, that also the image of the beast might speak and cause all not worshipping the image of the wild beast to be slain.

16 And he compelled all, small and great, rich and poor, bond and free, to receive a mark in the right hand, or in their forehead,

17 That noone should buy, nor sell, he not having the mark, nor the name of the beast, nor the number of his name.

18 Here is wisdom. He having understanding, count he the number of the beast; for it is the number of a man. And his number is six hundred and sixty six.

CHAPTER XIV.

1 AND I looked, and lo, a lamb stood upon mount Sion, and, with him, a hundred and forty four thousand having his father's name written, in their foreheads.

2 And I heard a voice, from heaven, as the voice of many waters, and as the voice of great thunder. And I heard the voice of harpers harping, with their harps.

3 And they sang as a new ode, in the presence of the throne, and, in the presence of the four beings, and of the elders. And noone could learn that ode, if not the hundred forty four thousand, they redeemed, from the earth.

4 These are they, who have not been defiled, with women, for they are virgins. These, they following the lamb, wherever he may go. These have been redeemed, from among men, the first fruits, to God, and to the lamb.

5 And guile was not found in their

mouth. For they were faultless before the throne of God.

6 And I saw another angel flying, in the meridian,* having the everlasting gospel, to evangelize the inhabitants of the earth, and every nation and tribe, and tung, and people,

7 Saying, with a great voice, Fear God, and give glory to him, for the hour of his judgment is come, and worship him making the heaven and the earth and the sea and the fountains of the waters.

8 And another angel followed, saying, Babylon is fallen, is fallen the great city, for she drunk all the nations, with the wine of the desire of her lewdness.

9 And the third angel followed them, saying, with a great voice, If anyone worshipeth the beast and his image and receiveth the mark in his forehead, or in his hand,

10 He, also, shall drink the wine of God's anger outpoured unmixed, into the cup of his wrath. And he shall be tormented, with fire and brimstone, in the presence of the holy angels and the lamb.

11 And the smoke of their torment ascendeth, into the ages of ages. And they have not rest, day and night, they worshipping the beast and his image, and whoever receiveth the mark of his name.

12 Here is the patience of the saints. Here they keeping God's commandments, and the faith of Jesus.

13 And I heard a voice from heaven saying, unto me, Write, happy the dead, who shall die, in the Lord, from now. Verily, saith the spirit, that they may rest, from their fatigue, and their works follow them.

14 And I looked, and lo, a white cloud, and, upon the cloud, sitting like the son of man, having, upon his head, a golden crown, and, in his hand, a sharp sickle.

15 And another angel outcame, from the temple, crying, with a great voice, to him sitting, upon the cloud, intrust thy sickle and reap, for the

* See note ch. VII, 13.

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hour is come, for thee to reap, for the harvest of the earth hath ripened.

16 And he sitting, upon the cloud, intrust his sickle, upon the earth, and the earth was reaped,

17 And another angel came, from the temple, in the heaven, he having also a sharp sickle.

18 And another angel came, from the sacrificaltar, having power over fire. And he cried with a great cry, to him having the sharp sickle, saying, Intrust the sickle and gather the grape clusters of the earth, for her grape bunches are ripe.

19 And the angel cast his sickle, into the earth and he gathered the vine of the earth, and cast, into the great winpress of God's anger.

20 And the winpress was trodden, without the city. And blood issued, from the winpress, unto the bridles of the horses, for a thousand six hundred stadia.*

CHAPTER XV.

1 AND I saw another sign, in heaven, great and wonderful, seven angels having the seven last plagues. For, in them, shall be fulfilled the anger of God.

2 And I saw, as a chrystalline sea mingled with fire; and them overcoming the beast and his image and his mark, and the number of his name, standing upon the chrystalline sea, having the harps of God.

3 And they sang the ode of Moses, the servant of God and the ode of the lamb, saying, Great and wonderful thy works, Lord, God, the allruler; just and true thy ways, the king of saints.

4 Who shall not fear thee Lord, and glorify thy name? for *thou* only holy, for all the nations shall come and worship, in thy presence. For thy judgments have been manifested.

5 And after those things, I looked, and lo, the temple of the tabernacle of the testimony in the heaven was opened,

* 625 feet, or 125 pasés, the length of the Olympic race.

6 And the seven angels having the seven plagues came, from the temple, clothed, in pure and white linen, and girded, about the breasts, with golden girdles.

7 And one of the four beings gave, to the seven angels, seven golden phials full of the anger of God, he living into the agés of agés.

8 And the temple was filled with the smoke of the glory of God, and of his power. And noone could enter the temple, until the seven plagues of the seven angels should be fulfilled.

CHAPTER XVI.

1 AND I heard a great voice from the temple, saying, to the seven angels, Go and empty the phials of God's anger, upon the earth.

2 And the first went and emptied his phial, upon the earth, and a noisome and grievous sore came, upon those men having the mark of the beast, and those worshiping his image.

3 And the second angel emptied his phial, into the sea, and it became blood as of the dead. And every living life died in the sea.

4 And the third angel emptied his phial, into the rivers and fountains of waters, and they became blood.

5 And I heard the angel of the waters, saying, Just art thou, Lord, who wast and being and wilt be, for thou hast determined these things.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

7 And I heard another, from the sacrificaltar, saying, Yea, Lord, God, the allruler, true and just are thy judgments.

8 And the fourth angel emptied his phial, upon the sun. And power was given, to him, to scorch men, in fire.

9 And the men were scorched, with great heat. And they blasphemed the name of God having power over these plagues. And they repented not to give him glory.

10 And the fifth angel emptied l

CHAPTER XVII.

phial upon the throne of the wild beast. And his kingdom became darkened. And they gnawed their tungs, for pain,

11 And blasphemed the God of heaven, for their pains and their sores and repented not, of their works.

12 And the sixth angel emptied his phial, upon the great river, Euphrates, and its water was evaporated, that the way of kings of the east might be prepared.

13 And I saw three unclean spirits like frogs, from the mouth of the dragon, and from the mouth of the wild beast and the mouth of the false prophet;

14 For they are the spirits of demons working signs, outgoing unto the kings of the earth and the whole inhabited *world*, to gather them, into the battle of that great day of God, the allruller.

15 Behold I come as a thief. Happy he watching, and cleansing his garments that he may not walk naked, and they see his shame.

16 And he gathered them, into a place, in the Hebrew called Armageddôn.

17 And the seventh angel poured his phial, into the air. And a great voice came, from heaven's temple, from the throne, saying, It is done.

18 And voicés and thunders and lightings came. And a great earthquake came, such hath not been, from the time men have been, upon the earth; so mighty an earthquake, so great.

19 And the great city became, into three parts. And the cities of the nations fell. And Babylon the great was remembered, in the presence of God, to give to her the cup of the wine of the fierceness of his wrath.

20 And every isle fled, and the mountains could not be found.

21 And great hail, from heaven, as talents, descended upon men. And the men blasphemed God, for the plague of the hail, for its plague was violent.

CHAPTER XVII.

1 And one of the seven angels having the seven phials came and conversed with me, saying unto me, Hither, I will show thee the judgment of the great harlot sitting, upon many waters,

2 With whom the kings of the earth have fornicated and those inhabiting the earth have been intoxicated with the wine of her fornication.

3 And he carried me, in the spirit, into the wilderness. And I saw a woman sitting upon a scarlet wild beast full of the names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed, in purple and scarlet and arrayed with gold and a precious stone and pearls, having a golden cup, in her hand, full of the abominations and filthiness of her fornication.

5 And a name was written, upon her forehead, Mystery, Babylon, the great, the mother of harlots and abominations of the earth.

6 And I saw the woman drunken, with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, seeing her, with great wonder.

7 And the angel said, unto me, Why wonderedst thou? I will relate, to thee, the mystery of the woman, and the beast carrying her having seven heads and ten horns.

8 The wild beast, thou seest, was and is not, and endeavoreth to ascend outof the abyss, and go into perdition. And they dwelling, upon the earth shall wonder, whose names were not written, in the book of life, from the foundation of the world, beholding the wild beast, which was and it is not, and yet is.

9 Here is the mind having wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And seven kings are. Five have fallen, and one is, the other is not yet come, and, when he shall come, he will remain a little time.

11 And the wild beast which was

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and is not, he also is the eighth, and is of the seventh, and goeth into perdition.

12 And the ten horns which thou seest, are ten kings, who have not yet received a kingdom, but receive power as kings, one hour, with the wild beast.

13 These have one mind, and they give their power and strength to the wild beast.

14 These will fight the lamb, and the lamb will overcome them, for he is lord of lords, and king of kings. And they, with him, are called, chosen and faithful.

15 And he said, unto me, the waters which thou seest, on which the harlot sitteth, are peoples and multitudes, and nations, and tungs.

16 And the ten horns, upon the beast, which thou seest, they shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and consume her in the fire.

17 For God hath inclined their hearts to fulfil his will, and to do one will,* and to give their kingdom, to the beast, until God's word shall be fulfilled.

18 And the woman, whom thou seest, is the great city having a kingdom over the kings of the earth.

CHAPTER XVIII.

1 And, after these, I saw an angel descending, from heaven having great power, and the earth was enlightened from his glory.

2 And he cried, in strength, with a great voice, saying, Babylon, the great is fallen, is fallen and hath become a habitation of demons, and the den of every unclean spirit, and the cage of every unclean and hateful bird.

3 For all nations have drunken the wine of the wrath of her fornication, and the kings of the earth have adulterated with her, and the merchants of the earth have enriched themselves from the arrogance of her power. †

* Or to agree to be unanimous.

† This passage is commonly rendered, And the merchants of the earth

4 And I heard another voice, from heaven, saying, My people, come out of her, that ye may not coinhabit her sins, and that ye may receive not her plagues.

5 For her sins have reached, unto heaven, and God hath remembered her iniquities.

6 Reward ye her, as also she rewarded you, and double to her, double, according to her works. In the cup which she hath filled, fill ye to her double.

7 How much she hath gloried herself, and luxuriated, give her the same torture and grief, for she saith, in her heart, I sit a queen, and am not a widow, and know not grief.

8 For this, her plagues shall come in one day; death, and grief, and famine. And she shall be consumed, in the fire; for the Lord God judging her is strong.

9 And the kings of the earth adulterating and luxuriating, with her, shall bewail her and lament her, when they shall behold the smoke of her burning,

10 Standing afar off, for the fear of her torment, saying, Woe, woe, the great city, Babylon, the mighty city, for, in one hour, thy judgment hath come.

11 And the merchants of the earth shall bewail and lament her, for no one anymore buyeth their cargo:

12 The cargo of gold and of silver and precious stone, and pearl, and fine linen, and purple, and silk, and scarlet, and thine wood,* and all ivory become rich through the abundance of her delicacies. The Greek words are, kai oi empuroi, and the merchants tes gēs of the earth, eploutēsan have enriched themselves &c. And my rendition appears to conform more to the text, for the whole tenor of the story is what is done for this woman, not what she does for others, except to bring troubles and plagues upon them.

* A kind of fragrant wood. Bukmann supposed it to be a species of cedar. Others suppose it to be the citron, or lemon tree.

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vessels, and vessels of precious wood and brass, and iron, and marble,

13 And cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and flour, and wheat, and cattle, and sheep, horses, and chariots, and bodies,* and souls of men.

14 And the harvest fruit of the desire of thy soul hath left thee. And all things fat and brilliant have left thee, and thou shalt find them no more at all.

15 The merchants of these things, they enriching by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Woe, woe, the great city, the clothed in fine linen, and purple, and scarlet, and adorned in gold and precious stone and pearls!

17 For, in one hour, so great riches have perished. And every shipmaster, and the whole assembly of ships, and sailors, and all trading by sea, stood afar off,

18 And cried, seeing the smoke of her burning, saying, What like the great city.

19 And they cast dust, upon their heads, and cried, weeping and wailing, saying, Woe, woe, the great city, in which, all were enriched having ships, in the sea; in one hour, she is desolated.

20- Rejoice over her, O heaven, and ye holy apostles, and ye prophets, for God hath avenged your judgment, upon her.

21 And one mighty angel raised a stone, as a great millstone, and cast, into the sea, saying, So the great city, Babylon, with anxiety shall be destroyed, and shall no more be found.

22 And the voice of harpers and musicians and pipers and trumpeters shall no more be heard, in thee. And every artificer of every art shall be found, no more, in thee. And the sound of the millstone shall no more be heard, in thee.

* This is commonly rendered slaves. The Greek word is *sōmatōn* the plural of *sōma*, a body.

23 And the light of the candle shall shine no more, in thee. And the voice of the bridegroom and the bride shall no more be heard, in thee. For thy merchants were the magistrates of the earth. For, in thy deception, all the nations were deceived.

24 And, in her, the blood of the prophets and saints, and of all the slain, upon the earth, was found.

CHAPTER XIX.

1 And, after these, I heard the great voice of a great multitude, in heaven, saying, Halleluia, salvation, and glory and honor, and power, to our Lord, God,

2 For his judgments are true and just, for he hath judged the great harlot, who corrupted the earth, with her fornications, and hath avenged the blood of his servants, at her hand.

3 And they said, a second time, Halleluia. And her smoke ariseth, into the ages of ages.

4 And the twenty four elders and the four beings prostrated and worshiped God sitting, upon the throne, saying, Amen. Halleluia.

5 And a voice came, from the throne saying, Praise God, all ye his servants, and all fearing him, and the small and the great.

6 And I heard, as the voice of a great multitude, and the voice of many waters, and as the voice of strong thunders, saying, Halleluia, for the Lord, God, the allruler, shall reign.

7 We may gladden and rejoice, and give glory to him, for the marriage of the lamb is come, and his woman hath prepared herself.

8 And it was given, to her, to be arrayed, in fine linen, pure and bright. For the fine linen is the justification of the saints.

9 And he said, unto me, Write happy they called to the supper of the marriage of the lamb. And he said, unto me, these are the true sayings of God.

10 And I fell, at his feet, to worship him. And he said unto me, Behold, not I am thy fellowservant, and of thy

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brethren having the testimony of Jesus, worship God for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and, lo, a white horse, and he sitting, upon him, called faithful and true, and in righteousness, he judgeth and wareth.

12 And his eyes as a flame of fire, and upon his head, many diadems, and having a name written, which noone knew, if not he.

13 And he was clothed, with a garment dipped in blood. And his name was called the word of God.

14 And the armies of heaven followed him upon white horses, clothed in fine linen, white and pure.

15 And, from his mouth, a sharp sword proceedeth, that, with it, he may smite the nations. And he shall rule them, with an iron rod. And he treadeth the winpress of the anger and wrath of God, the allruler.

16 And he hath, upon his vesture and upon his thigh, a name written, King of kings and lord of lords.

17 And I saw as if an angel standing in the sun, and he cried, with a great voice, saying, to all the fowls flying, in the meridian of heaven, Come and assemble to the supper of the great God,

18 That ye may eat the flesh of kings, and the flesh of rulers,* and the powerful, and the flesh of horses and of those sitting upon them, and the flesh of all, free and bound, and small and great.

19 And I saw the wild beast and the kings of the earth, and their armies assembled to make war, with him sitting, upon the horse, with his army.

20 And the beast was taken, and, with him the falsprophet, he having wrought signs, in his presence, by which he deceived those having the mark of the beast, and those worshiping his image. These two were cast living into the harbor of fire burning, with brimstone.

21 And the rest were slain, with

the sword of him sitting, upon the horse, that proceeding out of his mouth. And all the fowls were filled, with their flesh.

CHAPTER XX.

1 AND I saw an angel descending, from heaven, having the key of the abyss, and a great chain, in his hand.

2 And he took the dragon, that old serpent, which is the devil and satan, and bound him, a thousand years,

3 And cast him, into the abyss, and confined him, and sealed him, that he might not deceive the nations again, until the thousand years should be ended. And, after those he should be loosed, a short time.

4 And I saw thrones, and those sitting upon them, and judgment was given to them, and the souls of those beheaded, for the testimony of Jesus, and for the word of God, and who had not worshipped the beast, nor his image, and had not received the mark upon their forehead, and upon their hands. And they lived and reigned, with Christ, a thousand years.

5 And the rest of the dead lived* not, until the thousand years should be finished. This, the first resurrection.

6 Happy and holy be having part, in the first resurrection. Upon such, the second death hath not power; but they shall be priests of God and of Christ, and shall reign, with him, a thousand years.

7 And, when the thousand years shall be ended, Satan shall be loosed, from his prison,

8 And shall depart to deceive the nations, in the four corners of the earth, Gog and Magog, to gather them into battle, whose number, as the sand of the sea.

9 And they went, upon the breadth of the earth, and compassed the camp of the saints, and the beloved city. And fire descended, from God, out of heaven and devoured them.

10 And the devil deceiving them

* The Greek word is anézō, and means to sit up, to be in an upright posture.

* The commander of 1000 men.

CHAPTER XXI.

was cast, into the harbor of fire and brimstone, where the wild beast and the falsprophet, and shall be tormented, day and night, into the agés of agés.

11 And I saw a great white throne and him sitting, upon it, from whose face the heaven and the earth fled, and place was not found, for them.

12 And I saw the dead small and great, standing, in the presence of God. And the books were opened. And another book was opened, which is of the life. And the dead were judged, from the written, in the books, according to their works.

13 And the sea resigned the dead, in it, and death and hadēs resigned the dead, in them. And they were judged, everyone, according to their works.

14 And death and hadēs were cast into the harbor of fire, which is the second death.

15 And, whoever was not found written in the book of life, he was cast into the harbor of fire.

CHAPTER XXI.

1 AND I saw a new heaven and a new earth, for the first heaven and the first earth had disappeared, and the sea was no more.

2 And I John, saw the holy city, the new Jerusalem, descending, from God, out of heaven, prepared, as a bride adorned, for her man.

3 And I, heard a great voice, from heaven, saying, Behold the tabernacle of God, with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, their God.

4 And God shall wipe every tear, from their eyes. And no more death shall be, nor sorrow, nor weeping, and pain shall be any more; for the first things have disappeared.

5 And he sitting upon the throne, said, Behold, I make all *things* new. And he said, unto me, write; for these words are true and faithful.

6 And he said, unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give, to him, thirst-

ing, from the fountain of the water of life, a gift.

7 He overcoming shall inherit all things, and I will be his God, and he shall be my son.

8 But the timorous and the unbelieving and the loathsome and murderers and adulterers and sorcerers and idolators and all liars shall have their part, in the harbor burning, in fire and brimstone, which is the second death.

9 And one of the seven angels having the seven phials of the seven last plagues came and conversed with me, saying, Hither, I will show thee the woman, the lamb's bride.

10 And he carried me in the spirit, upon a mountain great and high, and he showed me the great city, the holy Jerusalem descending, out of heaven, from God,

11 Having the glory of God. And her window like a stone most precious, as a jasper stone chrystalized,

12 Having a wall great and high and twelve gates, and, upon the gates twelve angels and names overwritten, which are the twelve tribes of the sons of Israël.

13 On the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates.

14 And the wall of the city had twelve foundations, and upon them, the names of the twelve apostles of the lamb.

15 And he talking, with me, had a golden reed that he might measure the city, and her gates and her wall.

16 And the city lieth square, and the length is equal to the breadth. And he measured the city with the reed, twelve thousand stadia.* The length and the breadth and the height of it are equal.

17 And he measured the wall of it, a hundred forty four cubits, *according to* the measure of a man, that is of the angel.

18 And the inner construction of the wall was jasper. And the city *was* pure gold like pure amber.

* See note p. 126.

REVELATION.

19 And the foundations of the wall of the city are adorned with every precious stone. And the first foundation jasper, and the second sapphire; the third chalcedon; the fourth, emerald;

20 The fifth, sardonyx; the sixth sardius; the seventh, chrysolite; the eighth, beryll; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth;* the twelfth, amethyst.

21 And the twelve gates, twelve pearls. Eachone of the gates was of one pearl; and the street of the city, pure gold, as transparent amber.†

22 And I saw no temple in it; for the Lord God, the allruler, and the lamb are its temple.

23 And the city needed not the sun, nor the moon to shine in it, for the glory of God enlightened it, and the lamb, its light.

24 And the nations of the saved shall walk, in its light. And the kings of the earth shall bring their glory and honor, into it.

25 And its gates shall not be shut, by day; for no night is there.

26 And they shall bring the glory and honor of the nations, into it.

27 And no defiling thing shall enter it, nor making abomination, nor a lie; if not written in the lamb's book of life.

CHAPTER XXII.

1 And he showed me the pure river of the water of life clear as crystal proceeding, from the throne of God and the lamb.

2 In the midst of its street and on each side of the river, the tree‡ of life bearing twelve fruits, yield-

* Sometimes called jacinth.

† This is generally rendered as clear as glass. But I have here given the pure ancient meaning of the Greek.

‡ The Greek word *xulon* pronounced *zulon*, wood, timber, a stick, a bench. *Dendron* is their common and proper word for tree, and it seems a little out of course that the apostle used it here, for he evidently ment a tree, for he says it yielded its fruit monthly. And some

ing her fruit every month; and the leaves of the tree, for the healing of the nations.

3 And every evil speaking shall, henceforth, cease. And the throne of God and the lamb shall be in it; and his servants shall serve him.

4 And they shall see his face, and his name *shall be* upon their foreheads.

5 And night shall not be there. And they need no candle and light of the sun, for the Lord God enlighteneth them. And they shall reign, into the ages of ages.

6 And he said unto me, These sayings *are* faithful and true. And the Lord God of the holy prophets sent his angel to show, to his servants, what must shortly come.

7 Behold, I come quickly. Happy he keeping the words of the prophecy of this book.

8 And I John seeing and hearing these; and when I had heard and saw, I prostrated to worship, before the feet of the angel showing me these.

9 And he said unto me, See *thou doest it* not; for I am thy fellow servant and of thy brethren, the prophets, and of them keeping the sayings of this book. Worship God.

10 And he said, to me seal not the words of the prophecy of this book, for the time is near.

11 He unjust, be he unjust still. He filthy, be he filthy still. He just, be he just still; and he holy, be he holy still.

12 And behold I come quickly, and my reward, with me, to give to each one, as his work shall be.

13 I am Alpha and Omega, the beginning and end, the first and the last.

14 Happy they doing his commandments, that they may have right to the tree of life, and may enter, thru the gates, into the city.

allowance must be made for the use of words, for the apostles were not classical Greek scholars and the new testament is not considered to be standard Greek literature.

CHAPTER XXII.

15 And without are dogs and enchanterers and adulterers and murderers and idolators and everyone loving and making a lie.

16 I, Jesus, have sent my angel to testify, to you, these things, in the churches. I am the root and the offspring of David; the bright and morning star.

17 And the spirit and the bride say, Come. And he hearing, say he, Come; and he thirsting, Come he; and he desiring, Take he the water of life, a gift.

18 For I testify to everyone hear-

ing the words of the prophecy of this book; if anyone shall add, to these, God shall add, to him, the plagues written, in this book.

19 And if anyone shall take, from the words of the book of this prophecy, God shall take his part, from this book of life, and of the holy city, and from the things written, in this book.

20 He testifying these things saith, Yea, I come quickly. Amen. Yea, come thou, Lord, Jesus.

21 The grace of our Lord Jesus Christ, with you all. Amen.

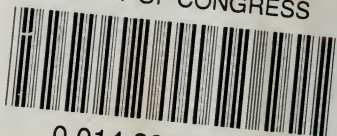
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THE END.

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